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Awareness of Subjectivity: The Experience of a Sense of I

by

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Abstract

Simple referential use of the pronoun I effectively masks the complexity of I, the lived experience. Although I-ness is the necessary ground for all experience, how a sense of I is experienced proves elusive and difficult to grasp. In fact, it has not been unusual for scholars to maintain either that a sense of I cannot be directly experienced at all or else that the experience is essentially trivial. To elucidate this issue, 23 women and 16 men were asked to describe the experience of their sense of I, defined as "your immediate sense of yourself as an aware being, your sense of subjectivity right now" and "your feeling of subjective awareness." Four participants, two women and two men, were unable to describe an experience of a sense of I. Protocols for the remaining 35 participants were analyzed using the procedures of numerically aided phenomenology first introduced by Kuiken, Schopflocher, and Wild (1989). For these procedures, similar meanings in the protocols are paraphrased and used to create a matrix of variables that is then submitted to cluster analysis. The analysis yielded four distinct clusters consisting of 8, 8, 12, and 7 members. The clusters were differentiable in terms of: (a) where the sense of I is experienced; (b) the significance of the location of the experience, especially as it relates to thinking and feeling; (c) when the sense of I is experienced; (d) associations between the sense of I and the sense of self; (e) associations between the experience of the sense of I and social interaction; and (f) the stability of the experience of the sense of I. On the basis of this study it may be concluded that a sense of I is experienced in distinctively different ways and that these differences are coherently associated with other dimensions of lived experience.

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INTRODUCTION

Some years ago, I became aware that the location of my sense of I had shifted. Before that time, if someone had asked me where I "lived" in my body, I would have answered without hesitation, "In my brain." My sense of I was associated with the thinking that I experienced taking place in my head. Then, early in the present decade, I became aware that my sense of I had shifted into my chest and abdomen. This shift in location was not a permanent event. Much of the time my sense of I was not in my chest and abdomen. In fact, going about my daily affairs, much of the time I was not aware of my subjectivity at all. However, when I was aware of a sense of I, the experience was qualitatively different depending on where it was located. When my sense of I was in my head, I was the thinking; when my sense of I was in my chest and abdomen, I was my self, my whole person.

For several years I pondered the import of this shift in my experience. A search of the literature revealed that only a very few scholars had directly addressed the issue of the experience of I-ness. The search was complicated by the fact that they sometimes used terminology other than *sense of I* to refer to phenomena that seemed closely related, or even synonymous, to what I described as my sense of I. For example, James (1890/1950) speaks of the "pure I" (p. 338) and the "spiritual Self" (p. 298). Claparede (1925) uses both *je* and *moi*, and whereas *je* is clearly synonymous with *I*, *moi* may also be translated as *me*. Tiemersma (1987) refers to an "I-centre" and the "subject-centre of feeling" (p. 347), and Harre and Gillett (1994) speak of the "centre of our consciousness" (p. 109). Although I could, with impunity, use any one of those terms to refer to my

own sense of I, my *experience* of my sense of I was not at all like that described by the individuals cited above. My efforts to find descriptions of the experience of a sense of I that paralleled my own all met with failure.

Ironically, few words are more ubiquitous than the personal pronoun *I*. Most of us use it many times a day, whenever we communicate something that has relevance to ourselves. I statements allow us to express what we are thinking and feeling, what we have experienced in the past and what we expect or hope to experience in the future. Yet, despite its ubiquity, I discovered that little is known about how a sense of I is experienced. Although I-ness is the necessary ground *for* all experience (Husserl, 1913/1931), I-ness *as* experience has not been a topic for psychological research. The study that follows presents a phenomenological investigation of the experience of the sense of I.

Early Reflections on Self-awareness

Early reflections on the experience of selfhood suggest that there is no sense of I available to be experienced. Hume (1874) categorically rejected the position of some of his contemporaries who "imagined" that they were able to feel the existence of a self. Hume maintained that whenever he entered "most intimately" into himself, he was always aware not of himself, but of some perception such as heat or cold, pain or pleasure. According to Hume, people are "nothing but a bundle or collection of different perceptions, which succeed each other with an inconceivable rapidity, and are in perpetual flux and movement" (p. 351). He acknowledged no sense of identity except as it emerged from relationships among these perceptions. There was no self (or I) to be experienced.

Echoing Hume, William James (1890/1950) held that pure Ego, or I, is nothing more than each successive segment or phase of the stream of consciousness. Within that stream, the present segment is I, the "real, present, onlooking, remembering 'judging thought' or identifying 'section' of the stream [of consciousness]" (p. 338). Although this I is not available to direct experience, it could be known in retrospection. The present segment, in reflection, may note continuities or similarities in the content of the previous segments. Thus a sense of identity may be engendered when the present segment, the I, reflects on previous segments in the stream. James grounded such experience of personal identity largely in the continuity or the similarity of the content of earlier segments when these are apprehended in reflection by the present phase. But the present segment itself is never directly apprehended; it awaits the next phase of consciousness which, in turn, awaits the next for its own apprehension.

James did suggest that the present segment of consciousness may, at times, feel its own immediate existence, i.e., it may be reflexively aware of itself. Since in James' view the present segment in the stream of consciousness is I, such reflexive awareness implies an awareness of the experiencing person. However, according to James, what is experienced in reflexive awareness is not the experiencing subject but the content of the segment of consciousness. The sense of subjectivity is associated not with the thinker but with what is held in thought.[1]

Initially, Husserl (1900), like James, also held that the I is the present segment of the stream of consciousness. In time, this view was modified and he proposed an I that was the subject pole of conscious life (1913/1937, 1925/1977). All experiences are an I's experiences and are intelligible only because they have

that quality of I-ness. Each person is an experiencing Ego that acts and is acted upon, and I-ness is the essential feature that allows experience to be grasped as human experience. However, according to Husserl, although the I is the subject of all lived experiences, I-ness itself is not a lived experience. Like James' present phase of consciousness which is never itself apprehended, Husserl's I can only know itself when, in reflection, it takes itself as its theme.

In direct opposition to Husserl, Gurwitsch, in a work posthumously published in 1985, suggested that some level of self-awareness is not only possible but is the norm. Gurwitsch held that for there to be consciousness at all, every act of consciousness has to be accompanied by marginal awareness of that act being experienced. For example, reading a novel entails not only consciousness of the story in progress, but also an inner awareness of being conscious of that story. Every moment of conscious life includes not only awareness of the content of consciousness but also marginal awareness of that conscious life itself. However, according to Gurwitsch, marginal awareness of conscious life does not mean continuous awareness of the I, not even in marginal form. The Ego itself is not in experience: Just like any perceptible material thing, the Ego is an empirical object that is constituted in consciousness. Marginal awareness of moments in consciousness provides an individual with the "permanent possibility...to adopt the attitude of reflection and [thus] to pass to the apprehension of the Ego" (p. 23). The marginal awareness of the segment of the stream of consciousness that is actually in experience serves as a "point of departure" (p. 22) from which, in reflection, the Ego may be grasped.

To summarize, 200 years ago the very existence of a self was seriously questioned. Because when he was self-reflecting he always "stumbled" on perceptions, Hume (1874) concluded that there was no self who had the perceptions. By extrapolation, it might be inferred that Hume would also have denied the existence of an I. A century later, James granted the existence of an I, but he defined it simply as the present moment in consciousness. James also introduced the possibility that a present moment in consciousness might, at times, feel its own immediate existence. However, reminiscent of Hume, James suggested that when a segment in consciousness has reflexive awareness of itself, the sense of I-ness is not awareness of the experiencing subject but inner awareness of the content. Not long after James, Husserl (1913/1931) proposed an I that as experiencing subject is "actually present" (p. 232) in all acts of consciousness, whether wishing or grieving and so on. However, although it is I-ness that makes conscious experience of wishing and grieving possible, the I itself is not available to experience. Finally, Gurwitsch proposed that all acts of consciousness include marginal awareness of the Ego, the person subjectively involved in those acts of consciousness. However, it did not follow from this that the I is available to immediate experience: Marginal awareness only provides a means by which the I may be grasped in reflection.

Location of the Sense of I

Notwithstanding that it was not at all clear what a sense of I might comprise, or even if there was a sense of I at all, several sources have described where such a sense might be located. Paradoxically, the first to do so was James (1890/1950). He referred to a "spiritual self," that portion of the stream of

consciousness that is experienced as subjective life, the "source of effort and attention, and the place from which appear to emanate the fiats of the will" (p. 298). According to James, this "*active* element in all consciousness" (p. 297, italics in original) is felt in the bodily adjustments accompanying mental acts. For example, while expending effort he experienced contractions of the jaw-muscles, and while agreeing or disagreeing with something held in thought he experienced movements of the glottis, the soft palate, the eyebrows and the eyelids. According to James, these adjustments mediated the feelings of warmth and intimacy that allowed the I to recognize conscious experiences as its own. Even though they constituted the nucleus of his feeling of identity, James attributed little significance to these "entirely unimportant and uninteresting" (p. 302) sensations in his face and head. Because it was associated with impersonal physical "adjustments," he deemed the experience of identity as basically trivial.

Claparede (1925), the French psychologist, apparently agreed with James that to experience a sense of I signified very little. At the very time Husserl was proposing an I that could not be experienced, Claparede was informally inquiring of friends and associates where their experience of I was located. He placed his own I in the middle of his head, centered on a horizontal plane at the level of his eyes. Claparede suggested that we instinctively identify the centre of personality with the eyes because that is where we focus our attention when we are interacting with others. He took pains to emphasize that his I possessed no identifying qualities other than its location in space.[2] Aware of it only in terms of the place it occupied, Claparede defined his I as a point of view.

Horowitz (1935) carried out an empirical investigation the spatial localization of the self with a group of male psychology students. Although he considered it a basically trivial issue, Horowitz asked them to identify where, either within or external to their bodies, they would locate themselves, "some one point that 'is you'" (Horowitz, 1935, p. 282). Approximately half of the participants indicated that they located themselves somewhere in the head. Himelstein (1964) replicated these results with a sample of both male and female psychology students. If it is assumed that there is overlap between localization of the sense of I and the sense of self, these results suggest at least partial support for James and Claparede. The results also suggest that other participants may well locate their sense of I elsewhere inside or outside the body.

Tiemersma (1987), in his exhaustive study of body schema and body image, suggested that the I is usually concentrated in one of two places. According to Tiemersma, the I is usually experienced either between the eyes or in the region of the heart, but under certain conditions this localization may vary. Thus, sometimes the I may be found localized in the fingers, e.g., when groping in the dark; pervasively throughout the whole body, e.g., when dancing; or at a distance from the body, e.g., during reflection. However, the I experienced in the body is not a personal I. Since at the level of the body the person is no longer personally conscious, the I experienced in the body is anonymous.

Casual references in the literature to localization, although they differ in the terms used to indicate what is experienced, most commonly agree on placement behind the eyes. Wilson (1932), a medical practitioner, suggested that if the ego could be located, it would be placed behind the eyes. Both Jaynes (1976) and

Vandenberg (1987) maintained that when we interact with others, we assume them to be in a space behind their eyes. Finally, Harre and Gillett (1994), referring to the centre of consciousness, wrote that it is placed about two inches behind the eyes. In marked contrast, Kolak (1993) spoke of the feeling of I-ness as the non-localized "sensation of one's own existence."

Investigating the Experience of the Sense of I

Whether they called it self, I, ego, or centre of consciousness, most of the preceding thinkers, from James (1890/1950) to Tiemersma (1987) and Harre and Gillett (1994), agree that the sense of subjectivity is located somewhere within the person. The use of different descriptors suggests that there may be subtle differences in the way subjectivity is experienced: Whereas for some it may be experienced as a "point of view" (Claparede, 1925) or "centre of consciousness" (Harre & Gillett, 1994), for others it may be experienced as their "ego" (Wilson, 1932) or the sensation of their own existence (Kolak, 1993). Disagreement about precise localization suggests that the differences in experience may not be independent of where the sense is located. In other words, an investigation of the experience of the sense of I should consider the possibility that how a sense of subjectivity is experienced and where it is located may vary in interdependent ways. That is, any one person's experience of subjectivity may present a profile of different features; and a study of the experience of the sense of I might expect to find, not a single pattern of experience, but several differing patterns of experience.

Informal questioning of rather bemused friends and acquaintances about how they experience a sense of I yielded a wide range of responses. Most, but not all, of the individuals who were questioned reported that they were indeed aware

of a sense of I. They most commonly reported that the experience was located somewhere in the head or the chest. However, several individuals reported other locations within or outside of the body, e.g., in the abdomen, or in front of the chest. The informal settings within which most of the questioning took place were usually inappropriate for further probing into what the experience of a sense of I might signify. Nevertheless, the complexity and subtlety of some of the responses were such that the experience seemed worthy of a formal investigation.

There were several reasons for undertaking a phenomenological investigation of the experience of the sense of I. Perusal of the literature reveals that there is little agreement about what the experience of a sense of I might be. Appropriately, one of the characteristics of phenomenological procedures is that the study of an experience begins before the identifying properties of that experience are known. The lack of agreement also suggests that any investigation undertaken should study the experience from the point of view of the experiencing person. Such an investigation is in keeping with the phenomenological psychological tradition that fosters systematic and, as far as possible, presuppositionless examination of actual experiences from the life world. Individual examples of a phenomenon, e.g., the experience of the sense of I, are carefully considered to discern the complex of properties that identify each as an instance of that phenomenon.

The interview procedures usually associated with phenomenological studies lend themselves well to an investigation of the experience of the sense of I. Phenomenological researchers attempt to attain minimally restricted phenomenal descriptions of the experience under investigation. The investigator attempts to

access the full range of potential properties of the experience in question in order that essential properties may be differentiated from what is merely contingent. Although this procedure does not always guarantee optimal portrayal of an experience, it does minimize the influence of investigator preconceptions on the description of the experience. That is, aspects of the experience that do not fit the researcher's preconceptions will not be prematurely dismissed as possible identifying properties of that experience.

For an empirical phenomenological psychology (see Giorgi, 1985), the description of experience based on an investigator's self-reflection (Claparede, 1925) is replaced by descriptions elicited from other persons. Correspondingly, the phenomenological search for the essential properties of an experience at the universal level is replaced by a search for general, or characteristic, properties of an experience for groups of people. A given phenomenon may not reveal a fixed array of invariant properties. For example, three-sidedness is a universal property of triangles: A geometric figure is not a triangle unless it has three sides. However, whiteness is a general property of swans: A graceful, long necked water bird can still be a swan even though it is black. Similarly, the experience of a sense of I may include properties that, while general, are not universal for that experience.

Previous studies have shown that reflecting on a single theme may yield several types of structurally distinct experience (Kuiken & Miall; 1995; Kuiken, Schopflocher & Wild, 1989). In Kuiken and Miall's study of reader response, participants gave verbal descriptions of their experience during guided, segment by segment reading of a short story. Analysis of the descriptions revealed four kinds

or classes of reader response, each with its own identifying structural properties. For the present study, preliminary questioning suggested that a study of the experience of the sense of I, also, will yield not one essential structure, but several different classes of experience, each with its own characteristic structure. Moreover, the different classes may include properties that, while general for a particular class, are not universal for that class.

The analytical procedure known as numerically aided phenomenology is most appropriate for studying the experience of a sense of I (cf. Kuiken & Miall, 1994; Kuiken et al., 1989; Wild & Kuiken, 1991). When a sample of phenomenal descriptions has been obtained, they are submitted to close comparative readings in order to discern whether they share similarly expressed meanings. Meanings are compared, not on the basis of preconceived categories, but as they arise during careful reading of the protocols. Identified statements with similar meanings are paraphrased to reflect as much as possible of their common meaning. For example, "I experience my sense of I behind my eyes" and "I feel my sense of I in a space behind the eyes" can be paraphrased as "I experience my sense of I behind my eyes." The presence or absence of the derived paraphrases, called constituents, are then used to create matrices that are submitted to cluster analysis in order that differentiable classes of experience may be identified. Cluster analysis is a multivariate procedure for detecting natural groupings in data when neither the number of subgroups nor the number of members in the subgroups is known.

There are several advantages to using numerical algorithms for identifying different patterns in how the sense of I is experienced. First, the use of numerical algorithms minimizes the tendency to exaggerate the importance of easily

remembered cases and to overemphasize confirming cases. Second, the use of numerical algorithms enables the formation of polythetic classes. In polythetic classes, although members of a class share many expressed meanings, no single meaning is necessary or sufficient for membership in that class. Third, these procedures derive classes of experience not on the basis of researcher presuppositions but from constituents that are paraphrases of common meanings expressed by the research participants. The derived descriptions of experience are not simply a matter of "enumeration," the application of previously established class concepts to new observations. Rather, the identified classes of experience are more likely to be natural kinds, based on numerous differentiating attributes that cohere across more than one level of analysis (cf. Kuiken et al., 1989; Wild & Kuiken, 1991).

The goal of phenomenological research is to discern the structure of experience just as it is given in consciousness. To that end, interviews in phenomenological studies characteristically are semi-structured, open-ended, and of sufficient length to explore the topic in depth. When constructing the interview, the researcher deliberately does not formulate the questions in terms of ready-made categories or interpretive schemes, but focuses on specific situations and action sequences that involve the phenomenon under investigation. Even so, the phenomenological investigator continually has to balance the risk of unintentionally shaping participant responses because of assumptions implicit in the questions with the need to acquire as full as possible a description of the experience being investigated. During the course of the interview, to further encourage full description, the interviewer takes care to remain open to new and unexpected

information that arises and asks for clarification when an interviewee's statements are ambiguous.

For the present study, the interview protocol was generated by means of several procedures. First, reflection on my own experience yielded open-ended questions related to the location, accessibility and significance of the experience of the sense of I. Second, a series of exploratory interviews carried out with colleagues and associates yielded questions related to the relevance of the experience to daily living. Third, discussions with colleagues resulted in the construction of a three-tiered interview protocol integrating and supplementing the questions that had emerged during my self-reflections and the exploratory interviews. The first level consisted of the completely open-ended request, "Please tell me about your experience of your sense of I right now." The second level consisted of questions related specifically to the experience of the sense of I itself, e.g., its localization and accessibility. The third level consisted of questions about how the experience of the sense of I is related to other dimensions of lived experience, e.g., thinking and feeling, personal agency, and social interaction. All questions were posed in an open-ended manner and included an invitation to participants to elaborate on their responses.

Participants in a phenomenological study have to be able to provide rich descriptions of the experience being investigated. Thus, the criteria for participant selection must include both that they have experience with the topic under investigation and that they are sufficiently articulate to be able to provide a full and sensitive description. Based on the minimal treatment of this topic in the literature, when this study was initiated it was not at all clear that rich descriptions would be

forthcoming. Moreover, short of actually initiating the interview, there is no way of ascertaining whether being aware of a sense of I is part of an individual's experience. In order to increase the likelihood that awareness of a sense of I was part of their experience, volunteers were solicited specifically for a study involving self-awareness. In order to increase the likelihood that they were sufficiently articulate to describe their experience fully, volunteers were solicited within a university setting.

When carrying out phenomenological research, the purpose of selecting a group of participants is to generate a full range of variation in the descriptions of the experience being investigated. Limiting the solicitation of volunteers to a university setting from the outset restricts the range of variation that can be obtained. One way of maximizing the potential for variation within such a restricted setting was to mount requests for volunteers in many different locations on the campus. This procedure increased the likelihood not only that students from different faculties would respond but also that individuals who were not strictly academic in orientation would volunteer for the study.

The research methods of Western science are based on the assumption that reality consists of natural objects which can be known as they exist in themselves if the distorting effects of personal perspective are elimininated. This approach includes the assumption that experiencing is basically unproblematic. That is, experiencing consists of sensory data reflecting the objects of the world along with subjective bias and feeling. These subjective elements can be largely sifted out through applying methodological techniques that recognize only those experiences

consisting of directly perceived objects on which there is intersubjective agreement.

Phenomenological inquiry concentrates not on acquiring adequate descriptions of measurable entities of the world but on acquiring descriptions of experience itself. Within the phenomenological perspective, researchers temporarily put in abeyance questions about the existence and nature of the objects that are experienced, instead attending directly to what is present or given in awareness. The purpose of the present study is to investigate the experience of a sense of I, the experience of being subjectively aware. Although few people are likely to question that subjectively experiencing persons exist, there is no agreement on what constitutes the I, the referential term that designates or represents the subjectively experiencing person. The I has been variously defined as the present segment in the stream of consciousness (James, 1890/1950), the subject pole of conscious life (Husserl, 1925/1977), and a point of view (Claparede, 1925). The purpose of the present study is not to attempt to delineate what an I is, but to discover how a sense of I may be experienced. The richness of the descriptions that emerged from the preliminary exploratory interviews confirmed that this would be a worthwhile undertaking. Moreover, understanding how a sense of I is differently experienced may also cast light on how the nature of what constitutes the I is differently understood.

METHOD

Nineteen men and 23 women responded to requests for volunteers to participate in research involving self-awareness. Solicitation was by means of campus-wide posters and presentations to four upper level psychology classes. All

volunteers were contacted by telephone for scheduling into individual sessions in the laboratory. At this time they were also informed that during the laboratory session they would be interviewed about their sense of subjective awareness. One participant arrived late for the laboratory session and had to leave before the interview was completed. The interviews for two participants were lost because of recording problems. The completed study consisted of 39 interview protocols gathered from sixteen men (aged 19-36, M=24.5) and 23 women (aged 19-46, M=26.9).

Upon their arrival in the laboratory, participants were informed that they would be asked to reflect on where and how they experience their sense of I. The sense of I was described as "your immediate sense of yourself as an aware being, your sense of subjectivity right now" and "your feeling of subjective awareness." Participants were then led through a three-part, semi-structured interview (see Appendix 1). For the first part of the interview, participants responded to the open-ended question, "In your own words and in as much detail as possible, please tell me about your experience of your sense of I right now."

The second part of the interview was shaped in part by participants' responses to the opening question. For participants who seemed uncertain in their response to the opening question, the interview continued, "Sometimes, people seem able to locate where their sense of I resides. Where do you experience your sense of I right now?" This question allowed participants who were aware of a sense of I to begin articulating their experience. For other participants, the interview immediately moved on to questions concerning the nature and significance of the experience. Participants responded to questions that included:

(a) "Do you always experience your sense of I in the same place you do now?" (b) "Where else do you experience it?" (c) "Can you deliberately change where your sense of I is located?" (d) "Does it make a difference to you where your sense of I is located?" (e) "When are you aware of a sense of I?" (f) "Are you able to experience your sense of I whenever you want to?" and (g) "Does it make a difference to you whether or not you experience a sense of I?"

The third, more structured part of the interview focused on specific attributes of the experience. Participants responded to: (a) "Does your experience of your sense of I relate in any way to your sense of who you are?" (b) "Does your experience of your sense of I relate to how 'whole' you feel as a person?" (c) "Some people describe their experience of their sense of I as a reaching out; others, as a receptivity. Does either of these descriptions fit your experience of your sense of I?" (d) "Does your experience of your sense of I seem to be associated with thinking?" and (e) "Does your experience of your sense of I seem to be associated with feeling?" The next set of questions requested that participants describe relationships between how they experience their sense of I and: (a) emotional feelings, (b) feelings of personal agency, (c) feelings of efficacy and control, (d) the sense of vitality and aliveness, (d) daily activities, (e) the presence of other people, and (f) feelings of connectedness with other people. Finally, participants responded to, "Do you have any awareness of your experience of your sense of I having changed over the years?"

Participants were invited to elaborate on their responses by reflecting on the questions: (a) "Can you say more about that?" (b) "Do you always experience it like that?" and (c) "How else do you experience it?" To help clarify responses

further, during the course of the interview participants were also asked questions not specifically included in the interview protocol. For example, part of the interview with one participant proceeded as follows:

> *Interviewer*: Would you say that where and how you experience your sense of I is related to whom you are with?
> *Participant*: Yes. Yeah. It depends, I can pour it on for other people...other people too can also be very stifling on it too. Just because they're not in the same mind set as I am or just they have different views even...I'll just keep it to myself, and they'll do what they'll do and I'll do what I do, sort of thing.
> *Interviewer*: When you're with people like that is there still a sense of I?
> *Participant*: Yeah.
> *Interviewer*: Where would you describe it to be, when you are with people like that?
> *Participant*. Further back and smaller...like instead of being outward and open it's like, distancing itself.
> *Interviewer*: Is it still in your body?
> *Participant*: Yes, but in a different sense...when it's being stifled it's still there but it seems to be pushed back.

All interviews were tape recorded for later transcribing.

RESULTS

Phenomenological Analysis

Four participants, two men and two women, were unable to identify and describe an experience of a sense of I. Protocols for the remaining 35 participants were systematically compared in order to identify similarly expressed meanings using procedures first introduced by Kuiken et al., (1989). Statements in the protocols describing how the sense of I is experienced were paraphrased to capture their essential meaning (see Appendix 2). Paraphrases that occurred in three or more protocols were used to create an array of 215 binary variables for each participant. A variable (the paraphrase, also called a constituent) was assigned the value "1" for each protocol in which an expressed meaning (e.g., I

experience my sense of I in my head) was present and the value "0" if it was not. The resulting matrix was submitted to cluster analysis using Ward's method with Euclidean distances. Ward's method maximizes the average similarity within the clusters while simultaneously maximizing the distance between clusters.

Before elaborating on the results of the analyses, it may be appropriate to give a more detailed account of how the paraphrases of shared meaning were derived. A guiding assumption underlying phenomenological analysis is that linguistic descriptions of personal experience can make a significant contribution to our understanding of various psychological phenomena (Kuiken & Wild, 1988). However, achieving such understanding is not without challenges and risks. Possible pitfalls include: (a) Investigators must necessarily make decisions about what, within the protocols, constitute the appropriate units of analysis; (b) Investigators run the risk of interpreting implicit, and even explicit meanings, according to their preconceptions; and (c) The meaning of participants' statements cannot always be understood from what is given in a single response.

Sometimes participants articulated their experience very explicitly. Two participants, describing when they are aware of their sense of I, reported:

> (a) All the time.
> (b) Probably from the time I get up to whichever time I go to sleep ....it's always there.

These participants unambiguously expressed that they are always aware of their sense of I. Sometimes participants were less explicit about exactly what is in awareness, although they were equally unambiguous about the pervasiveness of the experience. For example, one participant responded:

(c) I'm always aware of myself.

Since it might reasonably be argued that being "aware of myself" is not necessarily the same as being aware of a sense of I, such a response had to be evaluated within the context of the rest of the protocol. This participant, in response to a direct question at a later point in the interview, stated succinctly that her sense of who she is and her experience of her sense of I are "one and the same." Thus, when this participant reported always being aware of herself, in effect she was also reporting that she is always aware of her sense of I. Accordingly, responses (a), (b) and (c) were represented by the paraphrase, *I am always aware of my sense of I.*

Another participant, describing when she is aware of her sense of I, reported the following:

> (d) I would have to say from the moment I wake up until the moment I go to sleep, unless I'm really totally engrossed in thinking about something or really heavily concentrating.

At first glance, this response seems identical to (b) above. Both of these participants claim to be continually aware of their sense of I during their waking hours. However, the latter participant does not leave her response unqualified: She is not aware of her sense of I when she is "totally engrossed in thinking" or "really heavily concentrating." In other words, although this participant is usually aware of her subjectivity, sometimes she is not.

Other participants made it clear from the beginning that they are usually, but not always, aware of a sense of I:

(e) I'd say most of the time....It's rare that I'm not aware of it.

> (f) I would say most of the time, most of the time I'm very aware of a sense of I....[I don't] so much when I'm dancing or having fun.

Accordingly, responses (d), (e), and (f) were represented by the paraphrase, *I am usually aware of my sense of I.*

Yet other participants never explicitly said how much their sense of I is in their awareness, but they were very explicit about the occasions when it is not. For example, two participants reported:

> (g) I really like to listen to other people talking about their lives ...and I put myself in their shoes so that I'm almost living a different person's life, and I'll forget about me...putting myself in others outside of myself....[There is no sense of I] for those brief times. And I say brief, just because, you know, as soon as you're done talking, then it's back to me.
> (h) I think, and these times are fewer and farther between, when I'm with my family and just having a really really good time, and there's just that energy of utter comfort, I would say that maybe my sense of I recedes....like during family reunions.

These participants were very clear about the occasions when their sense of I is absent. Moreover, throughout the rest of the interview they were clear about its pervasive presence. The former participant noted that she "always look[s] out from me to the outside world." The latter participant emphasized that she experiences her sense of I in her difference from the "world around [her]." Thus, responses (g) and (h) are also appropriately represented by the paraphrase, *I am usually aware of my sense of I.*

Cluster Analyses

Cluster analysis of the matrices of identified constituents provided four distinct clusters consisting of 8, 8, 12, and 7 members. The constituents

differentiating these clusters were assessed, using one-way analyses of variance to clarify which constituents more-or-less differentiated each cluster (see Appendix 3). Fisher's LSD test of post hoc comparisons ($p < .10$) provided a criterion for determining the differentiating constituents. A constituent was regarded as differentiating (D) if it differentiated its cluster from at least one of the other three clusters. A constituent was regarded as distinctive (DD) if it differentiated its cluster from two of the other three clusters, and unique (DDU) if it differentiated its cluster from all three other clusters. A constituent was considered characteristic (C) of a cluster if it was present in at least 75 % of the protocols for that cluster. The differentiating attributes of each cluster are summarized in Tables 1-2, 4-5, 7-8, and 10-11. In the cluster descriptions that follow, the numbers in parentheses indicate the supporting differentiating constituents found in the tables.

The descriptions that follow also include several reported qualities of the experience of the sense of I that were not identified by the cluster analysis. These qualities were noted when the protocols were rescrutinized after the cluster analysis was completed. Although these qualities are not differentiating constituents of the clusters, they nevertheless seem particularly relevant to patterns identified by the cluster analysis. Finally, to make the results more concrete, synopses of the prototypic protocol for each cluster are presented in Tables 3, 6, 9, and 12. Complete transcripts of the prototypic protocols are found in Appendix 4.

Although there are obvious risks inherent in descriptively labeling the clusters, referring to clusters by name rather than number also facilitates understanding of potentially complex information. With that in mind, the first two

clusters were named the Shifting Modality Cluster and the Dual Modality Cluster. Participants in Cluster 1 (Shifting Modality) experience their sense of I either in the head or in the chest, depending on whether they are cognitively or affectively involved. Participants in Cluster 2 (Dual Modality) experience their sense of I in both the head and chest simultaneously. For the latter participants, what they do and how they feel is affected by where their sense of I is concentrated.

The last two clusters were named the Head and Thinking Cluster and the Chest and Feeling Cluster. As suggested by the label, participants in Cluster 3 (Head and Thinking) predominantly experience their sense of I in the head, associated with thinking. More than half of the members of this cluster at times also experience their sense of I outside their bodies. Participants in Cluster 4 (Chest and Feeling) predominantly experience their sense of I in the chest, associated with feeling. Whereas participants in Cluster 3 (Head and Thinking) are aware of their sense of subjectivity most of the time, participants in Cluster 4 (Chest and Feeling) usually become aware of their subjectivity only when something draws it to their attention.

Cluster 1: Shifting Modality

Without exception, all Cluster 1 (Shifting Modality) participants reported that they experience their sense of I both in their head and in their chest (see Table 1: 1,2,3). However, most of them do not experience it in both the head and chest at the same time. Rereading the protocols revealed that, at any given time, all but

two of these participants experience their sense of I *either* in the head *or* in the chest, but not in both simultaneously.

Table 1: Constituents Differentiating Cluster 1 (N=8)

Location of the Sense of I	
(1) Experienced in more than one location	CD
(2) Experienced in the head	CD
(3) Experienced in the chest	CD
(4) Usually experienced in the chest	DD
Significance of Location	
(5) Location makes a difference	CD
(6) Location affects functioning	CD
(7) Head location is associated with thinking	CDDU
(8) Chest location is associated with feeling	CDDU
(9) Association with thinking or feeling is situation dependent	DD
(10) Location of sense of I is related to what person is doing	CDD
(11) Individual has location preference	DD
(12) Location preference depends on the situation	DD
(13) Head location is associated with feeling of reaching out	DD
(14) Chest location is associated with feeling of receptivity	DDU
(15) How person feels emotionally affects how sense of I is experienced	CD
(16) How person feels emotionally affects where sense of I is located	D
(17) May detach from intense emotions by analyzing them	DD
(18) Chest location when happy	DD
(19) Chest location when sad	DD
Location Changes	
(20) Location can be deliberately changed	CDD
(21) Location can be changed from chest to head	DDU

CODE: C=Characteristic; D=Differentiating (but not distinctive); DD=Differentiating and Distinctive; DDU=Differentiating, Distinctive, and Unique
Parenthetic ( ) numerals refer to corresponding meaning units in the explanatory paragraphs that follow and in the prototypic protocol presented in Table 3.

For Cluster 1 (Shifting Modality) participants, whether the sense of I is located in the head or the chest is consistently associated with other dimensions of their experience (5). Most notably, for all the participants, the sense of I in the head is associated with thinking (7) and the sense of I in the chest is associated with feeling (8). Correspondingly, where Cluster 1 (Shifting Modality)

participants experience their sense of I depends on the nature of the activities in which they are involved (9,10). They experience their sense of I in the head when they are involved in cognitive activities, e.g., problem solving or writing, and in the chest when they are involved in activities that have a stronger affective component, e.g., socializing comfortably with friends.

These participants reported not only that they experience their sense of I in different locations, but also that they have definite location preferences (11). Where they prefer to experience their sense of I depends on whether, within a given situation, they judge thinking or feeling the more appropriate mode of functioning (9). Members of this cluster may deliberately shift where their sense of I is located in order to function more effectively (20). Most commonly, in order to enhance cognitive functioning, they shift their sense of I into their heads (21). Rereading of the protocols reveals that some participants can also choose to shift it into their chests. One participant reported that sometimes, in social situations, she finds herself "too much" in her head, observing and analyzing her surroundings. Moving her sense of I "down" into her chest allows her more comfortably to enjoy herself.

For these participants, whether the sense of I is experienced as a feeling of reaching out or of receptivity is also related to its location in the head or chest. When the sense of I is experienced as a feeling of reaching out, it is usually associated with the "intellectual mode" that is characteristic of the sense of I in the head (13). When it is experienced as receptivity it is more commonly associated with feelings of openness and vulnerability that are characteristic of the sense of I in the chest (14). Participants were not specifically questioned about how I-ness

experienced as reaching out or as receptivity is related to their social interactions. However, a close rereading of the protocols suggests that for two participants experiencing the sense of I as receptivity in the chest is associated with increased intimacy in relationships.

For some Cluster 1 (Shifting Modality) participants, certain emotional feelings change how the sense of I is experienced (15,16). When distressed, they may deliberately choose to detach their sense of I from the intense negative feelings in order better to "figure [them] out" (17). A review of the protocols indicates that two participants, when they experience anxiety or frustration, shift their sense of I into the head. More commonly, however, location changes associated with emotional feelings follow as a "natural thing" from the situations in which participants find themselves.

Table 2: Constituents Differentiating Cluster 1 (cont.)

<u>When Experienced</u>	
(22) Usually aware of a sense of I.	DDU
(23) Usually marginally aware of a sense of I	DD
(24) Does not experience a sense of I when caught up in other things	DD
(25) Not aware of sense of I when experiencing strong emotional feelings	D
(26) Sometimes unable to experience a sense of I (absence)	*D*
<u>Associations with Sense of Self</u>	
(27) Experience of sense of I is perceived to be significant	C
(28) Sense of I is related to sense of "who I am"	C
(29) Sense of I is not the same as "who I am"	DD
(30) Sense of I is sometimes identical to sense of "who I am"	DD
(31) Has more vitality when sense of I is experienced	DD
(32) Experience of sense of I is related to sense of personal wholeness	C
(33) Personal behavior is sometimes not congruent with sense of I	D
<u>Associations Between Experience of Sense of I and Social Interactions</u>	
(34) How sense of I is experienced affects feelings of connectedness with others	C
(35) Feeling of connectedness is related to location of sense of I	CDDU

(36) Feels more connected when sense of I is in chest	CDDU
(37) Does not feel connected when not experiencing a sense of I	DD
(38) How sense of I is experienced is related to whom person is with	C
(39) Sense of I is in the head when uncomfortable with someone	DD
(40) Sense of I diminishes when uncomfortable with someone	DD
(41) Sense of I is stronger when with intimates	DD
(42) Sense of I is not experienced when interacting spontaneously	DD
Stability of the Sense of I	
(43) The way sense of I is experienced has changed over the years	CDD
(44) Actual sense of I has changed	DD
(45) Sense of I has grown stronger	DD

CODE: C=Characteristic; D=Differentiating (but not distinctive);
DD=Differentiating and Distinctive; DDU=Differentiating, Distinctive, and Unique
Italicized constituents differentiate by their absence.
Parenthetic ( ) numerals refer to corresponding meaning units in the explanatory paragraphs that follow and in the prototypic protocol presented in Table 3.

More than half of Cluster 1 (Shifting Modality) participants reported that they are nearly always aware of their sense of I (22). Several others reported that even though it may not be "in the forefront of [their] mind," their sense of I is usually "marginally" in awareness (23). Without it, they "feel lost, almost" or that "they are missing out on something" (27). They may become temporarily unaware of their sense of I during intense involvement with external activities or inner thoughts, or when experiencing strong emotions (24, 25), but usually it readily returns to awareness. Most Cluster 1 (Shifting Modality) members can experience their sense of I "anytime [they] want to" (26).

Experiencing a sense of I allows Cluster 1 (Shifting Modality) participants to be in touch with their identity, their sense of who they are as persons (27,28). Yet their sense of I usually is not identical with their sense of self (29). As indicated by a review of the protocols, some of these participants described their sense of I as "more concentrated" and as the "core" that decides how the demands

of daily life are met. One participant remarked that her I is fully "united" with herself as a person only when "I am at one with myself...when I'm alone" (30).

Characteristically, members of this cluster also reported that their experience of a sense of I is related to their feeling of personal wholeness (32). The sense of I is "the force that binds" the personality together; without a sense of I, "the wholeness is not there." Some participants lose the sense of wholeness when they find themselves involved in activities that are not congruent with what they typically experience themselves to be, i.e., when they find themselves doing something that is "not who I really am" (33). Participants in Cluster 1 (Shifting Modality) find that they have more vitality when they experience a sense of I (31). One participant noted that when his sense of I is "up front," when "I'm the one feeling, knowing," then "my I is close to where my actions are" and "my energies are high."

It is characteristic of Cluster 1 (Shifting Modality) participants that where they experience their sense of I affects the quality of their social interactions (34, 35). When they experience their sense of I in the chest, i.e., when it is associated with affect, they reported feeling "connected with people more" (36). Conversely, when they experience it in the head, i.e., when it is associated with cognitive functioning, they were more likely to report feeling "disconnected" from other people. For members of this cluster, it is not only location of the sense of I that affects feelings of connectedness with other people. Several Cluster 1 (Shifting Modality) participants emphasized that when they are not aware of their sense of I they are not able to feel connected with others at all (37).

For Cluster 1 (Shifting Modality) participants, not only do social interactions influence how the sense of I is experienced (38), but also how the sense of I is experienced has an impact on social interactions. When these participants are uncomfortable with someone, the sense of I may "diminish" or it may shift into the head (39,40). Conversely, a rereading of the protocols suggests that some of these participants may deliberately choose to shift their sense of I into the head when they feel a need to "protect" themselves from someone they don't trust or when they want to limit the depth of their involvement. Socializing comfortably affects the sense of I in contrasting ways. Several participants reported that when they are with intimates their sense of I is stronger (41); others reported that when they are "entirely spontaneous" within relationships that are "utterly secure," their sense of I "just sort of drifts" out of awareness (42). Both responses are consistent with the presence of others having an impact on how the sense of I is experienced. These responses also suggest that, in a larger sample, differentiable subclasses might have emerged.

All Cluster 1 (Shifting Modality) participants reported that how they experience their sense of I has changed over the years (43). Some participants find they are now more aware of their sense of I than they were in the past. One person recalled the experience in the head being less "vivid" several years ago. For many participants, the sense of I itself has also changed (44). Maturity has given it "solidification [and] assuredness" or a sense of it having "grown with me" (45). One participant explicitly noted, "I wouldn't have been able to recognize a sense of I...a few years ago...It's developed."

In summary, Cluster 1 (Shifting Modality) is differentiated by: (a) the sense of I is experienced both in the head *and* in the chest, but not in both simultaneously; (b) the head and chest locations are associated with thinking and feeling, respectively; (c) participants have a location preference, depending on whether they are cognitively or affectively involved; (d) the sense of I is usually in awareness; (e) how the person feels emotionally affects where and how the sense of I is experienced; (f) social interaction both affects and is affected by how the sense of I is experienced; and (g) the sense of I has grown stronger over the years.

Table 3 is the phenomenal description of the prototypical Cluster 1 (Shifting Modality) participant. The table allows comparison of segments of the original report with the corresponding constituents of Tables 1-2.

Table 3: A Phenomenal Description from Cluster 1 (Shifting Modality)

Right now my sense of I is I feel really peaceful... it's kind of like an at one-ness or something, and I feel attuned to nature when I really feel I am myself ....To me it's like in my chest, probably my heart. That's where I feel the sense of I (3*)....Sometimes my sense of I is where I'm thinking....Then it's totally a cognitive thing. It feels like it's in my forehead (1,2,5,7)....There might be times when I'm both cognitively and emotionally involved at the same time, so then it might feel like my sense of I is...going from one to the other....I suppose if I wanted to change [the location from my chest], I guess all I'd have to do is go look up a problem and try and solve it, and get out of more of an emotional state into a cognitive one (21,22)....When I'm reading, if I'm reading something like an adventure story, or something that's not scientific,...most of [my sense of I] would be at a cognitive level, but some of it at an emotional one, too, and so it would transfer back and forth. Between the head and the chest (6,8,9,10)....To me it makes a difference depending on what the situation is, so I can't just say a blanket statement [about location preference]....If it's something cognitive that I'm doing, then I would prefer to feel like my sense of I is more in my head (11,12).....And maybe it depends on the person I'm with, too. So, because I think that my defenses are better when I'm in a cognitive state then when I'm in an emotional state, and so, when I feel like I have to protect myself in some way, I would rather be experiencing myself at a cognitive level [in my head] (38,39)....But if it's a person that I feel I can be open with then I would rather experience my sense of I in my chest ....The best time [to experience my sense of I] is when I'm by myself.

And maybe the worst time is when I'm with somebody where I need to protect myself....Because I'm focusing on the other person so much. I think I still have a sense of I but it's not as clear to me (40)....I think that a few years ago I had a harder time [experiencing my sense of I]. Now that I've had more time....I haven't had to provide [as much] for the needs of others, I developed more of a sense of I. (25,44,45) But I don't think that I'm totally there yet. I think I'm still working towards that....I would prefer that I would be experiencing that sense of I rather than not (27)....When I think of who I am as a person...I am a mother....I'm a thinking person, I'm a feeling person....I feel that [as my sense of I] (28)....I've always worked towards a holistic self....And a sense of wholeness....that's very much a part of who I am (32)....I experience my sense of I more as a receptivity....I guess there are times when I do reach out....I think that's something that's just something new for me. So I'm not sure if I can say much more about that....[When I feel] fear [my sense of I is] in the stomach and the throat .....[Anxiety] is more in the chest....Sadness would definitely be there too, in the chest. (16,19) Happiness, yeah, all in here [the chest] (18)....I'm going to yoga. And I'm doing that with myself, so it's definitely a me thing....I'm [the source of] that work and I'm the one feeling that work....Yeah, I would have to say yes, [my sense of I is related to my feeling of efficacy, of having some control].....If you had asked me two weeks ago....I don't know how I would have answered this. I don't know if I would have had as much of a sense of I because I was really struggling with a depression and then I wouldn't have felt like I had a sense of efficacy like I do now....When I'm in a depressed state I don't know if I have a sense of I....When the sense of I comes back, then the energy and the vitality is there (31)....After I've done a [yoga position] I feel like my sense of I is all through my body as opposed to just my chest area (10)....If I'm feeling depressed, then I don't have a very good sense of I, and I...don't feel connected to other people. (34,37)...Now I can see that to be connected to other people I have to know who I am first and I don't think I realized that a few years ago....I was just too self-conscious, but not necessarily self-aware (44).

* Parenthetic ( ) numerals following selected sentences refer to corresponding differentiating constituents presented in Tables 1-2.

Cluster 2: Dual Modality

Participants in Cluster 2 (Dual Modality), like those in Cluster 1 (Shifting Modality), experience their sense of I both in the head and in the chest (see Table 4:2,3), but Cluster 2 participants are unique in that they may at times experience their sense of I in both the head and chest *simultaneously* (4,5). Cluster 2 (Dual Modality) further resembles Cluster 1 (Shifting Modality) in that thinking and feeling are associated with experience of the sense of I in the head (8) and chest

(10), respectively. However, in keeping with the dual location of their sense of I, participants in this cluster may also describe the association with thinking and feeling in terms of a concentration in the head and chest (9,11). Thus, when their sense of I is associated with thinking they may be more aware of the experience of I-ness in the head, but remain simultaneously aware of a diminished experience in the chest. Similarly, when their sense of I is associated with feeling they may be more aware of the experience of I-ness in the chest, but remain simultaneously aware of a diminished experience in the head.

Table 4: Constituents Differentiating Cluster 2 (N=8)

Location of the Sense of I	
(1) Experienced in more than one location	CD
(2) Experienced in the head	CD
(3) Experienced in the chest	CD
(4) Regularly experienced in the head and chest at the same time	D
(5) Sometimes experienced in the head and chest at the same time	DDU
Significance of Location	
(6) Location makes a difference	CD
(7) Location affects functioning	CD
(8) Sense of I is associated with thinking	CD
(9) Head concentration is associated with thinking	DD
(10) Sense of I is associated with feeling	CD
(11) Chest concentration is associated with feeling	DD
(12) Location of sense of I is related to what the person is doing (absence)	*DD*
(13) Location affects how the person feels	DDU
(14) Individual has location preference	DD
(15) Location preference depends on situation (absence)	*DD*
(16) Whole body experience of the sense of I is preferred	DD
(17) How person feels emotionally affects how sense of I is experienced	CD
(18) How person feels emotionally affects where sense of I is located	DD
(19) Chest location when happy	DD
(20) Head concentration when angry	DD
(21) Sometimes sense of I is associated with thinking about feelings	DD
Location Changes	
(22) Location can be deliberately changed	DD
(23) Concentration can be changed from chest to head	DDU

CODE: C=Characteristic; D=Differentiating (but not distinctive);
DD=Differentiating and Distinctive; DDU=Differentiating, Distinctive, and Unique
Italicized constituents differentiate by their absence.
Parenthetic ( ) numerals refer to corresponding meaning units in the explanatory paragraphs that follow and in the prototypic protocol presented in Table 6.

Whereas for Cluster 1 (Shifting Modality) the location of the sense of I at any given time is related to what the person is doing, for Cluster 2 (Dual Modality) this relationship does not hold (12). Rather, for these participants, where the sense of I is located affects how they feel (13). Cluster 2 (Dual Modality) participants have a location preference, but not because one or the other location allows them to function more effectively within a situation (14,15). Rather, they prefer to experience their sense of I in the location that feels most comfortable. Careful reading of the protocols reveals that participants do not agree on which location of the sense of I allows them to be most comfortable. Thus, regardless of what he is doing, one participant reported that he prefers to be concentrated in his head because his sense of I "seems to be more of a nervous thing if it's in my chest." In contrast, another participant reported that she is "more comfortable with it in my chest....that's where it's like the comfort zone." Several participants specifically reported that they prefer to experience their sense of I throughout the entire body because when "my sense of I is in my body...I can feel more relaxed" (16).

How members of Cluster 2 (Dual Modality) feel emotionally affects where and how their sense of I is experienced (17,18). For example, some participants reported that when they experience anger and frustration it shifts into the head (20). Happiness, in contrast, allows an expansive sense of I which is experienced in the chest (19). These participants, like Cluster 1 (Shifting Modality) participants, may find themselves trying "to analyze the feelings" when they

experience intense emotions (21). However, re-examination of the protocols suggests that, in keeping with their ability to experience their sense of I in both the head and chest simultaneously, Cluster 2 (Dual Modality) participants are also able to think about their feelings while they are experiencing them.

Most members of Cluster 2 (Dual Modality) are able to change deliberately where their sense of I is located (22). Since this cluster is differentiated by the simultaneous head *and* chest experience of the sense of I, changing the location was usually expressed as changing the concentration, "a matter of being more aware of the feelings in one of the places than in the other [chest or head]." Most commonly, they reported changing the concentration of their sense of I from the chest into the head (23).

Table 5: Constituents Differentiating Cluster 2 (cont.)

When Experienced	
(24) Always aware of the sense of I (absence)	*D*
(25) Usually aware of the sense of I (absence)	*D*
(26) Usually marginally aware of the sense of I (absence)	*D*
(27) Often aware of the sense of I	DD
(28) Does not experience a sense of I when caught up in other things	CDDU
(29) Able to experience a sense of I at will (absence)	*DD*
(30) Sometimes unable to experience a sense of I	DDU
(31) Unable to experience a sense of I when feeling stressed	DDU
(32) Most aware of a sense of I when alone	DDU
(33) Would like always to be aware of a sense of I	DDU
(34) The experience of the sense of I can be nurtured	DDU
Associations with Sense of Self	
(35) Experience of sense of I is perceived to be significant	C
(36) Sense of I is related to sense of "who I am"	C
(37) Sense of I is the same as "who I am"	*DD*
(38) Sense of I is the core of "who I am"	DD
(39) Experience of sense of I is related to sense of personal wholeness	C
(40) Whether or not sense of I is experienced affects functioning	DD
(41) How sense of I is experienced affects what person does	DDU
(42) Experiencing sense of I allows person to feel grounded	DD

(43) Experiencing a sense of I gives feeling of strength	DD
(44) Experiencing a sense of I allows person to be more aware of everything	DD
<u>Associations Between Experience of Sense of I and Social Interactions</u>	
(45) How sense of I is experienced affects feelings of connectedness with others	C
(46) Feels more connected when sense of I is stronger	DD
(47) Experiencing a sense of I is associated with feeling disconnected	D
(48) The stronger the sense of, the more isolated the person feels	DDU
(49) How sense of I is experienced is related to whom person is with	C
(50) When uncomfortable with someone, sense of I withdraws	DD
(51) Sense of I is stronger when with people who are not intimates	DD
<u>Stability of the Sense of I</u>	
(52) The way sense of I is experienced has changed over the years	CDD
(53) Actual sense of I has changed	DD
(54) Sense of I has grown stronger	DD

CODE: C=Characteristic; D=Differentiating (but not distinctive);
DD=Differentiating and Distinctive; DDU=Differentiating, Distinctive, and Unique
Italicized constituents differentiate by their absence.
Parenthetic ( ) numerals refer to corresponding meaning units in the explanatory paragraphs that follow and in the prototypic protocol presented in Table 6.

Cluster 2 (Dual Modality) is differentiated by the relative infrequency with which the sense of I is experienced (24,25,26). Only two participants reported that they are even often aware of their feeling of subjectivity (27). These participants characteristically reported that they tend not to be aware of their sense of I because they get "caught up" in other things (28). Not only are most of them unable to experience a sense of I at will, but also fully half of these participants find that there are times when they are unable to become aware of a sense of I at all (29,30). It may be completely inaccessible to them when they are "stressed out" or "thinking about concerns or worries" (31). Cluster 2 (Dual Modality) participants become aware of their sense of I more readily when they are alone (32), e.g., "later on at night." One participant, who finds that "huge crowds of people" inhibit her ability to be self-aware, sometimes "can't wait to get home" in order to re-

experience it. Members of this cluster are unique for explicitly expressing the desire to be aware of a sense of I "all the time" (33). Accordingly, it is a unique feature of Cluster 2 (Dual Modality) that many of it members reported deliberately nurturing the experience of I-ness (34).

For Cluster 2 (Dual Modality) participants, the sense of I is related both to their sense of who they are as persons and to their sense of personal wholeness (36,39). They frequently reported that their sense of self may encompass "more" than is present in their sense of I. The latter is frequently described as the "center" or core of their personal identity (38). A rereading of the protocols revealed that when they are not aware of their I-ness, they are likely to feel "scattered" or "fragmented," or that they are just going "through the motions."

Cluster 1 (Shifting Modality) participants reported that their immediate involvements directly affect how their sense of I is experienced. Conversely, Cluster 2 (Dual Modality) participants were more likely to report that how their sense of I is experienced affects how they function within their involvements (40,41). One participant expressed the impact in the words, "I'm more open and more able to communicate when I am functioning out of it." Other participants spoke of the "strength," "comfort," and "grounded[ness]" they derive from experiencing a sense of I (42,43). It is an interesting and paradoxical feature of Cluster 2 (Dual Modality) that being aware of their sense of I simultaneously allows participants to be more fully aware of their surroundings (44). For them, having a sense of I includes having "a stronger awareness of just everything," of "what it is that is happening...and what's going on."

For Cluster 1 (Shifting Modality) participants, the quality of social interactions is associated with where the sense of I is located. For Cluster 2 (Dual Modality) participants, the quality of social interactions is associated with the salience of the experience. Some participants reported that when their sense of I is strong they connect more readily with other people (46). In the words of one participant, "the stronger my sense of I, the more able I am to connect with others." Paradoxically, other participants feel "less connected with people" when their sense of I is strong (47). These participants find that the more they are aware of their sense of I, the more isolated they feel (48). Careful rereading of the protocols revealed that two participants deliberately focus on their awareness of their own subjectivity to counteract "too many people" having "input on my own perception of reality." They do not want to run the risk of "losing" themselves by "getting too involved in a group" or "in a relationship." In other words, isolation is the price they pay for maintaining awareness of a sense of I when the presence of others becomes too intrusive.

The paradox apparent in how the experience of the sense of I affects feelings of connectedness is also evident in how the presence of others affects the experience of the sense of I. Participants who feel more connected when they experience a sense of I reported that it "withdraws" or "diminishes" when they are uncomfortable with someone (50). Participants who feel disconnected when they experience a sense of I reported that it is stronger when they are with people with whom they are not well acquainted (51). They may deliberately "distance" themselves in close relationships in order to avoid "giving up a sense of who I am."

Such differences suggest that, also for this cluster, a larger sample of participants might see the emergence of identifiable subclasses.

For members of Cluster 2, both how the sense of I is experienced and the actual sense of I have changed over the years (52,53). Participants frequently reported that they are now more aware of their sense of I or that their sense of I has grown stronger (54). Expressing both of the preceding, one participant volunteered, "It's getting to be an easier process for me [to be aware of my sense of I], it's getting to be more solidified, that sense of I." A rereading of the protocols suggests that they consider such changes positive, an indication of greater "maturity" and "personal growth."

In summary, Cluster 2 (Dual Modality) is differentiated by: (a) the sense of I is experienced in both the head and chest simultaneously; (b) head and chest concentrations are associated with thinking and feeling, respectively; (c) participants have a location preference; (d) where the sense of I is experienced affects how the person feels; (e) how the sense of I is experienced affects what the person does; (f) how the person feels emotionally affects where and how the sense of I is experienced; (g) the experience of the sense of I is easily "lost"; (h) solitude allows the sense of I to be experienced more readily; (i) the experience of a sense of I is sought after; (j) social interaction both affects and is affected by whether or not the sense of I is experienced; and (k) the sense of I has grown stronger over the years.

Table 6 is the phenomenal description of the prototypical Cluster 2 (Dual Modality) participant. The table allows comparison of segments of the original report with the corresponding constituents of Tables 4-5.

Table 6: A Phenomenal Description from Cluster 2

[I experience my sense of I] through the sternum up, I get a feeling there, but also along the back of my head...I seem to become very aware of that...on the inside.(1*,2,3)...(Interviewer: Is it in both places at the same time?) Yeah, both (4)....I'd say most of the time [I experience my sense of I there]....I guess I could change between the two spots....being more aware of the feelings in one of the places then in the other(22)....If I'm reading a book and it brings me to think about myself, that's a little more in my head (23)....[I'm aware of my sense of I] when I'm alone (32)....usually when I'm outdoors, you know, not like when I'm playing sports or something, but more like when I'm sitting around a campfire or something, just outdoors looking at animals, whatever...by myself....[I don't experience a sense of I] when I'm totally engrossed in something (28)....If I'm very busy I tend not to think about it at all....If I'm very stressed out or I'm very busy, I just can't [experience a sense of I] (30,31)....If the phone is ringing all the time, and I've got all these things to do, I just don't, I might think about it a little bit but I can't just turn it on and off. Yeah, [experiencing a sense of I] makes a difference to me because it affects the way that I live my life (35,40,41)....It can become a negative thing because...[if my sense of I is strong] then I don't function in a group (47)....it's not that I don't agree with what the group is doing...I may go in the exact same direction, but individually. On my own....It's just that I would rather...be more aware of myself and everything that's going on around me than to be just part of a group....I don't like to lose myself in a group....I don't like it and it just seems I lose track of what's going on (44)....If I'm writing, doing research or something, yeah, then I retain a sense of myself....My sense of I and my sense of who I am, I can't separate the two (36)....It's the who I am, not the what I am....I'm not my job, I'm not my hobbies, I'm not anything like that. That's not who I am....I don't judge if I'm whole with my job or anything, they relate more to the what I am things....Nothing could ever make me less than a whole person, [that is my sense of I]....I as a complete identity that is separate from anything I do...I think that my sense of I and my sense of identity, it's like a whole [39], it's the sum of all the actually relevant thoughts I've ever had, that made me say that this is how I want myself to be or not how I want myself to be....it's just the sum of all those....Right now I feel it in my head, a more intellectual introspective type of thing (7,9)....I guess half of my sense of identity is my feelings (10), the effect, the way I see everything, or perceive everything, so you know, I feel it in [my chest] (11)....[How I feel emotionally] affects where I experience [my sense of I] [18]....it's always in my chest. I may be aware of butterflies [in my stomach], but that isn't my complete awareness of myself....The who I am [is the source of my actions]. I won't do something that I think is wrong....[If the what I am requires] something that is not congruous with my sense of myself...I don't do it....No, [my sense of I is not related to my sense of vitality and aliveness]. Because some of the times when I'm most aware of [my sense of] I'm not active at all....No, [how I experience my sense of I is not related to what I am doing]. I guess it's more like how I'm doing is the sense of I....Sometimes [how I experience my sense of I is related to whom I am with]. (46) I'm very aware of who I am when I'm around

[some friends]....When I found myself getting too involved in a relationship I felt like I was losing sense of myself....I just can't deal with that....I don't really feel a sense of connectedness with very many people (44)....There's got to be basically the same kind of sense of ourselves, very self aware, not willing to lose themselves in a group experience (42)....I can feel very connected with people who don't feel very connected with people....who are connected with themselves....Yeah, [my sense of I has changed] very much. (53) When I was a child I was very much a loner type, but then when I got into my teens I lost my sense of I....Then I started to become more connected with...people who were just non-conformist...it didn't matter to them how you dressed, what you looked like. My sense of I became stronger (54)....I became more aware [of my sense of I] (52).

* Parenthetic ( ) numerals following selected sentences refer to corresponding differentiating constituents presented in Tables 4-5.

Cluster 3: Head and Thinking

Cluster 3 (Head and Thinking) resembles Clusters 1 (Shifting Modality) and 2 (Dual Modality) in that all participants experience their sense of I in their head (see Table 7:2). Cluster 3 (Head and Thinking) is unique, however, in that fully half the members of this cluster reported that that is where it usually resides (3). These participants frequently reported that they experience their sense of I in association with their eyes, although this feature is not identified by a differentiating constituent. Careful reading of the protocols reveals that the sense of I is associated with the eyes in different ways. Two participants reported that their sense of I *is* their eyes; other participants reported they experience the sense of I "behind the eyes" or "in my eyes." Few Cluster 3 (Head and Thinking) participants experience a sense of I in the chest (4), but more than half experience it outside the body (5). They may experience their sense of I in front of the body, "sort of in front" of the face, or "above the head."

Table 7: Constituents Differentiating Cluster 3 (N=12)

Location of the Sense of I	
(1) Experienced in more than one location	CD
(2) Experienced in the head	CD

(3) Sense of I is usually experienced in the head	DDU
(4) Experienced in the chest (absence)	*DDU*
(5) Experienced outside the body	DD
Significance of Location	
(6) Location makes a difference	CD
(7) Location affects functioning	D
(8) Location is related to what person is doing	CDD
(9) Location depends on situation	DD
(10) Individual has location preference (absence)	*DD*
(11) Location cannot be deliberately changed	DDU
Associations with Thinking and Feeling	
(12) Sense of I is associated with thinking	CD
(13) Sense of I is always associated with thinking	DDU
(14) Sense of I is associated with feeling (absence)	*DDU*
(15) How person feels emotionally does not affect how sense of I is experienced	DDU
(16) Individual thinks about rather than experiences feelings	DDU
(17) Sense of I is regularly not associated with feelings but with thinking about the feelings	DDU

CODE: C=Characteristic; D=Differentiating (but not distinctive); DD=Differentiating and Distinctive; DDU=Differentiating, Distinctive, and Unique
Italicized constituents differentiate by their absence.
Parenthetic ( ) numerals refer to corresponding meaning units in the explanatory paragraphs that follow and in the prototypic protocol presented in Table 9.

Where the sense of I is located affects how these participants function in their daily lives (6,7). For example, one participant reported that when her I-ness is "detached" from her body she has more "freedom to really absorb everything"; when it is in her head, she is better able to "concentrate on one project." Others find that they are able to be more "objective" when their sense of I is "outside." Reciprocally, the activities and events of their daily lives also affect where the sense of I is located (8,9). One participant finds that he has "a very strong sense of awareness [of his sense of I]...in a very very small space" in his head when he is playing chess. However, when he is shopping in a mall it may expand outside his body (8).

Although most Cluster 3 (Head and Thinking) members are aware of specific associations between the location of their sense of I and daily functioning, they do not have a location preference (10). One participant spoke for the majority when he said, "When I do notice it is outside of me I find it interesting, but I really don't have any preference." Correspondingly, many participants are unable deliberately to change where their sense of I is located (11). Members of this cluster are likely to say that a location shift is "situational" or that it "just happens like that sometimes."

Cluster 3 (Head and Thinking) is unique for the number of participants who predominantly experience their sense of I in the head. Similarly, this cluster is also unique for the number of participants whose sense of I is always associated with thinking (12,13). One participant expressed it as, "I'm not really a feeling person ... as far as experiencing [the sense of I] goes, it all goes on up here [in the head]." Although it would be a misrepresentation of their reality to suggest that Cluster 3 (Head and Thinking) participants do not experience feelings, their sense of I is less likely to be associated with their feelings (14). They may "have feelings all the time," but they find that feelings are hard "to associate with" and that they "associate more with logic." One participant commented, "I tend to take feelings and think about them as opposed to just feeling them, so the sense of I is with thinking" (16,17). This experience, although not characteristic, is unique for participants in Cluster 3. Correspondingly, many of the other participants reported that how they feel emotionally does not affect where and how the sense of I is experienced (15).

Table 8: Constituents Differentiating Cluster 3 (cont.)

When Experienced	
(18) Always aware of a sense of I	DDU
19) Usually aware of a sense of I	D
(20) Able to experience a sense of I at will	DD
(21) Most aware of a sense of I when alone (absence)	*DD*
(22) Does not experience a sense of I when caught up in other things (absence)	*DDU*
Associations with Sense of Self	
(23) Experience of a sense of I is perceived to be significant	C
(24) Experience of sense of I is perceived not to be significant	D
(25) Experience of sense of I gives awareness of existence	D
(26) Sense of I is related to sense of "who I am"	C
(27) Sense of I is the same as sense of "who I am"	DD
(28) Experience of sense of I is related to sense of personal wholeness	C
Associations Between Sense of I and Social Relationships	
(29) How sense of I is experienced affects feelings of connectedness with others	C
(30) How sense of I is experienced is not related to whom person is with	DDU
Stability of the Sense of I	
(31) The way sense of I is experienced I has changed over the years (absence)	*DD*
(32) Actual sense of I has changed (absence)	*DD*
(33) Individual was aware of sense of I as a child	DD

CODE: C=Characteristic; D=Differentiating (but not distinctive); DD=Differentiating and Distinctive; DDU=Differentiating, Distinctive, and Unique
Italicized constituents differentiate by their absence.
Parenthetic ( ) numerals refer to corresponding meaning units in the explanatory paragraphs that follow and in the prototypic protocol presented in Table 9.

Members of Cluster 3 (Head and Thinking) reported that they are aware of their sense of I "almost always" or even "all the time" (18,19). They are able to experience their sense of I at will (21,22), requiring neither solitude (20) nor respite from the day's involvements in order to be self-aware. In the words of one participant, he is aware of it "probably from the time I get up to whichever time I go to sleep."

Three Cluster 3 (Head and Thinking) participants reported that they are only infrequently aware of their subjectivity. These same three participants reported that it makes no difference to them whether or not they experience a sense of I (23). More characteristically, members of Cluster 3 (Head and Thinking) hold the experience in high regard (24). Being aware of their subjectivity allows them to know they "exist" (25): without a sense of I "it's like I wouldn't be there." For others, experiencing a sense of I is "an important aspect of being human." Cluster 3 (Head and Thinking) participants are distinctive in that they experience their sense of I and their sense of self as "one and the same" (27). One participant expressed it as, "I know who I am and my sense of I is identical." Characteristically, in this cluster the experience of I-ness is related to the feeling of personal wholeness (28). The sense of I is what "holds everything together"; when they experience it they feel "complete." A review of the protocols reveals that for two participants, the feeling of wholeness and the sense of I are also the same thing: "I am a whole being....That's my sense of I."

It is characteristic of Cluster 3 (Head and Thinking) that how participants experience their sense of I affects their feeling of connectedness with other people (29). However, there are no differentiating constituents that describe how their ability to relate to others is affected. Thus, some of these participants feel "much more connected to other people" and others feel "less connected" when the sense of I is in awareness. One participant reported she feels more connected when "the sense of I is inside" whereas another described feeling disconnected when his sense of I is either "very inward" or "very outward."

Although how the sense of I is experienced affects how readily Cluster 3 (Head and Thinking) participants relate to others, they are unique for how little impact others have on their sense of I (30). As indicated above, for most of these participants, emotional feelings also have little impact on how the sense of I is experienced. The response of one participant hints at a possible relationship between these two features. She explicitly stated that her "emotions may be affected" by others, but that her sense of I does not change.

For Cluster 3 (Head and Thinking) participants, how the sense of I is experienced seems to be relatively stable regardless of what is going on in their lives. A similar stability is evident in their experience over time (31,32). Although two participants began to experience a sense of I only a few years before, Cluster 3 (Head and Thinking) members more consistently reported the equivalent of "it's been a pretty constant presence," or "I've always been this." Further evidence of stability is provided by these participants' distinctive claim that they recall awareness of a sense of I during childhood (33).

In summary, Cluster 3 (Head and Thinking) is differentiated by: (a) the sense of I is experienced predominantly in the head, (b) the sense of I is frequently experienced outside the body, (c) the sense of I is associated predominantly with thinking, (d) participants have no location preference, (e) the sense of I is usually or always in awareness, (f) how the person feels emotionally does not affect how the sense of I is experienced, (g) how the sense of I is experienced affects social interaction, and (h) the sense of I has remained relatively stable over the years.

Table 10 is the phenomenal description of the prototypical Cluster 3 (Head and Thinking) participant. The table allows comparison of the segments of the original report with the corresponding constituents of Tables 7-8.

Table 9: A Phenomenal Description from Cluster 3

For the most part I experience myself from behind my eyes(1*,2), because that's where you perceive the world from most clearly. When I remember myself...more often than not I think I'm just out of the person, just above or behind...just as though I were watching from off to the side somewhere(1,5)...At this very moment I'd have to say it's very much directly somewhere in here behind where my eyes are in my head. But that varies depending on the situation(9). Well, for instance I just came from the SUB there and there's a lot of people going around there...and it's a very big place and so sometimes I feel as though I expand to fill the space I'm in....because it becomes, you're trying to be aware of so many different things around you that it feels like it's very big, it's very, it's somewhere out there, it's not so much inward anymore, my focus becomes right outward ....or also in the same sense I'll shrink too, and I'll be in a very small part then....when you're outdoors it tends to sort of shrink to being somewhere where you're very aware of where it is....I don't think [I can deliberately change where the sense of I is located] (11), no. Sometimes if I'm, if perhaps I'm in a situation where I don't feel comfortable I will try and change or I'll try and bring myself back in if I feel like I'm getting very spaced...I will try and bring it back in....I can sometimes, but I can't all the time....I would say [I am aware of my sense of I] most of the time(19)....I would say yes to that [I can experience my sense of I any time I want to](20)....I think it's fairly important(23). I mean, I do spend an awful lot of trying to be, developing awareness of that....I'm a chess player. So there...I'm very focused, and I have a very strong sense of awareness, but in a very very small space....I do martial arts, and so there you have to very aware of yourself....at the same time you're expanding yourself so that you're aware of where you are [and] exactly what's happening (6,7,8)....It's always to some degree important [to experience a sense of I], it never doesn't matter....[Receptivity and reaching out] sound very familiar...the receptive being very aware of what's going on around you and...if I'm sort of looking out, I'm [reaching out].....A lot of times it seems even though I'm very aware of what's going on or very aware of myself there isn't anything going on as far as intellectual thought goes....I think my sense of I is more intuitive than intellectual....It's all I think very related to vision, too, like the eyesight....Different emotions trigger different physical responses....I may stay, [my] center may still stay up here, [but I am] much more aware of my whole being, not just the center which is up here somewhere....I don't think [my sense of I in my head changes]. [Even when I'm experiencing strong bodily sensations related to emotion] I think it's about the same (15)....I think it would just be this being aware of everything more so than an actual shifting. I think it still stays up there....I feel very strongly that the I is what's doing [things]....it is always the I that's doing

it....Sometimes when my energy is very low...then all of a sudden your sense of awareness maybe it's lessened, whereas when you're feeling sort of peak energy levels, you're very much more aware of it, but I think the I is always there, you're just more or less aware of it....You're sense of I and where it is doesn't really change [depending on whom you are with] (30), but your experience of the world around you does change....I think if you're feeling very inward, your [connectedness with other people] is going to be less strong than if you're very outward....you have to be somewhere in between (29)...where you're very inward and also very aware. I think that's where you'd connect. [It's like that] for the most part ....[My experience of my sense of I] has always been up here (33)....I think as a child...the amount of time I spent in those different sort of senses of being very outward or inward, or that sort of in between feeling, I think my experience was the same, but maybe more often or less often(32)....Your sense of I and your sense of who you are...are very much part of the same thing, (26) and neither can really exist without the other....[How whole I feel as a person] I think once again that relates to just what I've said before, that without the sense of I the person doesn't really exist (28).

* Parenthetic ( ) numerals following selected sentences refer to corresponding differentiating constituents presented in Tables 7-8.

Cluster 4: Chest and Feeling

The experience of Cluster 4 (Chest and Feeling) participants is differentiated by the absence of many of the features that are present in the other three clusters. Thus, whereas all other cluster participants reported that they experience their sense of I in more than one location, half of Cluster 4 (Chest and Feeling) participants reported that they always experience it in the same place (see Table 10:1). Moreover, careful rereading of the protocols reveals that the remaining participants experience their sense of I predominantly in a single location. In addition, whereas all but one of the other cluster participants experience a sense of I in the head at least some of the time, this is true of only two Cluster 4 (Chest and Feeling) participants (2). Participants in this cluster were more likely to report that they experience their sense of I only or predominantly in the chest (3).

Table 10: Constituents Differentiating Cluster 4 (N=7)

Location of the Sense of I	
(1) *Experienced in more than one location* (absence)	*DDU*
(2) *Experienced in the head* (absence)	*DDU*
(3) Experienced in the chest	D
Significance of Location	
(4) *Location makes a difference* (absence)	*DDU*
(5) *Location affects functioning* (absence)	*DDU*
(6) *Location is related to what person is doing* (absence)	*DD*
(7) *Where the sense of I is located depends on the situation* (absence)	*DD*
(8) *Individual has location preference* (absence)	*DD*
(9) *Location can be deliberately changed* (absence)	*DD*
Associations with Thinking and Feeling	
(10) *Sense of I is associated with thinking* (absence)	*DDU*
(11) Sense of I is associated with feeling	CD
(12) How person feels emotionally affects how sense of I is experienced	CD
(13) *How person feels emotionally affects where sense of I is located* (absence)	*DD*
(14) *Individual detaches from intense emotions by analyzing them* (absence)	*DD*
(15) Sense of I is stronger when experiencing positive emotions	DD
(16) Does not experience a sense of I when experiencing intense emotions	DD

CODE: C=Characteristic; D=Differentiating (but not distinctive);
DD=Differentiating and Distinctive; DDU=Differentiating, Distinctive, and Unique
Italicized constituents differentiate by their absence.
Parenthetic ( ) numerals refer to corresponding meaning units in the explanatory paragraphs that follow and in the prototypic protocol presented in Table 12.

Questions concerning the significance of where the sense of I is located have no relevance for individuals whose sense of I is always in the same place. However, Cluster 4 (Chest and Feeling) participants who experience their subjectivity in more that one location also reported that where it is experienced has little relevance to the rest of their lives (4,5,6,7). Accordingly, these participants reported no location preferences (8). Only one Cluster 4 (Chest and Feeling) participant reported that she is able to change deliberately where her sense of I is located (9). For other participants, either the question had no relevance or

changing the location would be "like fantasizing" because "it wouldn't really move."

Whereas all other participants in the study reported that their sense of I was associated with thinking, this was true of fewer than half of Cluster 4 (Chest and Feeling) participants (10). Moreover, as revealed by a careful re-examination of the protocols, those who do experience their sense of I associated with thinking are careful to qualify the association. One participant remarked, "There is kind of that thinking link, but...my sense of I is very different than thinking." Even the two participants who experience a sense of I in their heads did not report an unqualified association. One of these participants volunteered that the sense of I is not associated with "actual kind of thinking, not knowledge" but with "how your sense is."

In contrast, all Cluster 4 (Chest and Feeling) participants reported that they experience their sense of I as associated with feeling. They also reported that how they feel emotionally has an impact on how the sense of I is experienced (12). Close rereading of the protocols suggests that for at least two participants the experience of emotional feelings may create awareness of the sense of I. They note their subjectivity when "confronted...[with] something startling...that's kind of emotional" or when feelings are aroused, e.g., in response to "something hurtful." Some Cluster 4 (Chest and Feeling) participants reported being more aware of their sense of I when experiencing positive emotions (15). For others, the sense of I does not "come out" during the experience of very intense emotions, whatever the valence (16). For Cluster 4 (Chest and Feeling) participants, emotional feelings do not affect where the sense of I is located (13).

Table 11: Constituents Differentiating Cluster 4 (cont.)

When the Sense of I is Experienced	
(17) Always aware of a sense of I (absence)	*D*
(18) Usually aware of a sense of I (absence)	*D*
(19) Often aware of the sense of I (absence)	*D*
(20) Able to experience a sense of I at will	DD
(21) Sometimes unable to experience a sense of I (absence)	*DDU*
Associations with Sense of Self	
(22) Experience of the sense of I is perceived to be significant	C
(23) Sense of I is related to sense of "who I am"	C
(24) Sense of I is the same as "who I am"	DD
(25) Experience of sense of I allows self-knowledge	DDU
(26) Whether or not sense of I is experienced affects functioning	DD
(27) Experience of sense of I is related to feeling of efficacy	CD
(28) Experience of sense of I is related to feeling of control	C
(29) Sense of I is experienced when feeling in control	DD
(30) Feels more alive when a sense of I is experienced	D
Associations Between Sense of I and Social Interactions	
(31) How sense of I is experienced is related to whom person is with	C
(32) Sense of I is stronger when with people who are intimates	DD
Stability of the Sense of I	
(33) The way sense of I is experienced has changed over the years (absence)	*DD*
(34) Actual sense of I has not changed	DD

CODE: C=Characteristic; D=Differentiating (but not distinctive);
DD=Differentiating and Distinctive; DDU=Differentiating, Distinctive, and Unique
Italicized constituents differentiate by their absence.
Parenthetic ( ) numerals refer to corresponding meaning units in the explanatory paragraphs that follow and in the prototypic protocol presented in Table 12.

Cluster 4 (Chest and Feeling) participants are differentiated by how little they are aware of their sense of I (17,18,19). Going through the activities of an average day they "just don't pay attention to" inner awareness of themselves. However, for these participants, unlike for those in Cluster 2, being unaware of their subjectivity is not problematic. Without exception, all participants expressed that they "probably could" experience a sense of I any time they "focused on it"

(20,21). The sense of I is "fairly accessible" and participants are able "to call it up" whenever they want to experience it.

Cluster 4 (Chest and Feeling) participants resemble those in Cluster 3 (Head and Thinking) in that fully half of them reported that their sense of I is the same as their sense of self (23,24). One participant emphasized, "It's just from as far back as I can remember, who I am." Other participants remarked that the sense of I "makes who I am" or is the source of "who I am and how I act." Awareness of their sense of I allows them to "understand" and "know" themselves (25).

It is characteristic, but not distinctive, of Cluster 4 (Chest and Feeling) participants that the experience of a sense of I is related to feelings of efficacy and control (26,27,28). There are indications that the directionality of impact may be different for this cluster than for the other clusters. Experiencing a sense of I does not engender feelings of control; rather, feeling in control engenders awareness of the sense of I (29). This feature may be related to what was noted earlier, that for some of these participants the experience of a sense of I emerges from the awareness of personal feelings.

It is characteristic of Cluster 4 (Chest and Feeling) participants that how the sense of I is experienced is affected by the presence of others (31), but the nature of the impact is described by only one differentiating constituent. Several participants reported that their sense of I is stronger when they are with intimates (32). Beyond that, a rereading of the protocols reveals that the effect of others is largely idiosyncratic. One participant described how her sense of I "diminishes" once she "gets to know someone more," whereas another participant, when she is with certain people, always feels her sense of I "more strongly." A third

participant, whose sense of I can be associated with either thinking or feeling, reported that the association at any given time is determined by whom she is with. The presence of others "determines the focus, so with some people the focus is more on thoughts...and with other people it's more on the feeling....and I am experiencing the sense of I in terms of feeling."

The stability of the experience of the sense of I differentiates Cluster 4 (Chest and Feeling) from two of the other clusters. Participants reported that both the actual sense of I and how it is experienced have remained relatively unchanged over the years. Referring both to the infrequency and the stability of the experience, one participant said, "When it's there it's the same."

In summary, Cluster 4 (Chest and Feeling) is differentiated by: (a) the sense of I is experienced predominantly in one location; (b) the sense of I is predominantly associated with feeling rather than with thinking; (c) how the sense of I experienced is affected by emotional feelings; (d) the sense of I is usually not in awareness, but may be experienced at will; (e) the sense of I is more readily experienced when the participant feels in control; (f) experiencing a sense of I enhances self-knowledge; (g) how the sense of I is experienced is affected by the presence of others; and (h) the sense of I has remained relatively stable over the years.

Table 12 is the phenomenal description of the prototypical Cluster 4 (Chest and Feeling) participant. Because this cluster was differentiated in part by the absence of constituents that were present in the other clusters, the prototypical description was selected on the basis of a subset of constituents that more clearly illustrate features identifying Cluster 4 (Chest and Feeling) experience. The table

allows comparison of the segments of the original report with the corresponding constituents of Tables 10-11.

Table 12: A Phenomenal Description from Cluster 4.

...Its more centered in my body (*gestures to her chest*) (3*). It seems more central. It's my body, and then that's where the rest of me would sort of flow out of....it's not in my head (2). It's not an intellectual kind of thing, which I would put in my head. It's more just a feeling....I think it changes, like, well, maybe if I'm making love with my husband it would go more lower. Probably otherwise it's mostly up here [in the chest]....like even if I'm doing school work...intelligence is in my head, and that isn't really I, that's just something I have....I don't think [I can deliberately change where my sense of I is located] (9)....I could pretend to, but it wouldn't really move....I wouldn't want [my sense of I] to be anywhere else....it has to be central to me...If it were somewhere else, I think I'd be unbalanced....[I am aware of my sense of I] when I'm really close to my husband...[then] I'm probably really aware of it....[I'm] not like consciously [aware of it at other times]. Like you just go on through your day and I don't think I always, like it would come out when you're confronted probably with something startling or with something quite different, or whatever, that's kind of emotional or whatever. Then I would probably become a bit more aware, but if I'm just going through the monotonous day or whatever, I don't think I always am (17,18)....If I sat back and thought about it or focused on it I could, I imagine (20)....If I think, Oh, I should stop and become more aware, then yeah, I probably could....I think it's important to understand yourself...or to know yourself (22,25), and that's part of it, to be able to feel a sense of yourself....I think who I am and how I act and stuff probably comes out of my own sense of self (23). (Interviewer: When you say your sense of self does that mean the same thing to you as sense of I?) Yeah. yeah....The times when I feel it, I feel really kind of whole,...not just a conglomeration of all these different little things that people see in different settings and stuff....when I'm more aware of it I feel more unified, more whole, than the times when I'm not aware of it....It's my self, and it's not, it would be influenced by other people, but it would only be influenced I think by people very important to me...and people that know me really well, and that's maybe the times when I feel like that, that I have more of a sense of myself (31,32)....[My experience of my sense of I is] not at all [associated with thinking] (10)....[It's] definitely more with feeling than with thinking (11). But that's not to say thinking is not important to me....I don't know if all...emotions affect it, but I think certain emotions would (12). Like sadness would or has, and being very happy also. A big one when I really feel it is when

I'm very content, and just very very relaxed, and content (15)....[Sadness] gives it that kind of different color, like a different tone, you can say. Like it would be I guess a bit more serious, or melancholy or something, or a different kind of color too, but not really changed, the sense of I, and the same with being happy. It would just be more joyous, I guess. I think when I'm very angry I don't have a sense of myself, of my sense of I very well (16). I'm just angry. I'd have to put the anger aside, like I don't think I could experience it otherwise....[My sense of I] would be related to having control over my life (28)...but not over other people's lives, just over myself and what I do....I would say [it is related] to aliveness (30), but not to vitality. Like it depends how you define it, I think but it's related to my sense of being,...a being on earth. But it's not necessarily related to how much energy or vitality I have....I think it would come out more strongly without me consciously bringing it out, it would come out more strongly when I'm doing more feeling things....it wouldn't really just jump out when I'm typing a paper, unless I was typing about it and then you're thinking about it... Another time it comes out is when I'm in Nature. Then I can feel it actually really strongly at certain times. So it's more physical things I guess that bring it out, it's more natural things....I don't have to feel it to feel connected to someone....I feel like I understand what people are telling me....I connect with them regardless, otherwise I'd never connect with anybody....I think it's probaby gotten fuller...or deeper, but I don't think I would say that it was this and then all of a sudden it switched. Like I wouldn't say that but I would say it has probably grown or developed....But the basic sense is probably the same now as it was before (34).

* Parenthetic ( ) numerals following selected sentences refer to corresponding differentiating constituents presented in Tables 10-11.

DISCUSSION

Occurrence and Significance

Thirty-five out of 39 participants interviewed for this study provided rich and detailed descriptions of their experience of a sense of I. It may be argued that individuals who volunteer for a study involving subjective awareness are more likely to be aware of their experience of subjectivity than individuals who do not. Thus, the proportion of individuals in this sample who experience a sense of I may be inflated compared to the population in general. The results of a recent questionnaire study suggest that the present proportions of those who do vs. those

who do not experience a sense of I are not unrepresentative of a normally functioning population. However, further research using questionnaires and based on classroom testing such as is carried out in many university psychology departments is required to provide a clearer picture of the frequency of its occurrence.

Four out of 39 participants interviewed did not describe an experience of a sense of I. Their responses to probing suggest that they genuinely lack reflexive awareness of their subjectivity. One participant repeatedly emphasized that he deliberately focuses "on what it is I'm trying to achieve." Consequently, he does not take "time out really to see anything else....I just block out other things that seem irrelevant to achieving that goal." Another participant, when asked if he "had a sense of an I that's [doing the] thinking," explicitly stated, "No, because I'm just too busy thinking." Whereas the former gave the appearance of being intentionally absorbed in his daily involvements, the latter gave the appearance of being lost in them. Moreover, whereas the former gave no indications of discomfort concerning lack of self-awareness, the latter voiced distress that he was "neglecting" this dimension of his existence.

The preceding distinction echoes the contrasting accounts given by participants in the Dual Modality Cluster and the Chest and Feeling Cluster when they described lacking awareness of a sense of I. Participants in both these clusters are infrequently aware of their subjectivity, but its absence is experienced in different ways. Participants in the Chest and Feeling Cluster described being absorbed in their experience of their daily activities. For these participants, as Stone (1973) has written, "the basic meaning of unreflective action is not the

absence of ego but rather its total active involvement" (p. 257). Intentionally involved in their engagements, they do not experience being unaware of their sense of I as a lack. Moreover, should they desire to do so, they can become aware of their sense of I any time they wish. In contrast, when participants in the Dual Modality Cluster get "caught up in other things" they feel like they are "on automatic." When their sense of I is "gone," they do not feel intentionally involved in their engagements but, in the words of one participant, "like [I've] been temporarily acting outside of [myself]." Moreover, to their distress, at such times Dual Modality participants may be quite unable to become aware of their feeling of subjectivity.

A rereading of the protocols reveals that participants in the Dual Modality Cluster frequently used the word "distracted" to describe when they are not aware of their subjectivity. These participants may become so "externally focused" that they are not "aware of what's happening for [them]." They may feel like they are "spinning," and "just doing whatever." They may get so "caught up" in their thinking because of "internal stress" that they are no longer "aware of [their] thinking." It is as though rather than being involved with the world they become captured - "distracted" - by the world. The remarks of one Dual Modality participant nicely distinguish between the two modes of being unaware of a sense of I. Sometimes he feels completely involved in what he is doing. For example, he may be "totally engrossed in...watching a movie or reading a book and I'm just completely into it....and later on I'll be able to reflect back." Sometimes he becomes completely focused on internal or external pressures. At such times, when "I'm very stressed out or I'm very busy I just can't...if the phone is ringing

all the time and I've got all these things to do, I just don't [have a sense of I]....I can't just turn it on and off."

Phenomenologically, distress when a sense of I is missing appears to be associated with its experience in more than one location simultaneously. Most participants in the Single Modality, Head and Thinking, and Chest and Feeling clusters indicated that when at any given time they are aware of their subjectivity, they experience it in a single specific location. For Dual Modality Cluster participants, the experience of the sense of I is located in both the head and chest simultaneously. It is not clear from the protocols in what way a dual location may effect, not only the tendency to lose the sense of I, but also the inability to become aware of it again. Future phenomenological studies deliberately need to address both of these issues.

Dual Modality Cluster participants often reported that they actively "nurture" or "seek out" the experience of a sense of I. For them, awareness of their subjectivity appears to be associated with authentic living and personal growth. Most other participants also reported that they perceive the experience of a sense of I to be significant. It is possible that at least some of these participants responded affirmatively because of perceived experimenter demand. Moreover, although the question was posed in a neutral manner, being involved in an interview about the experience of a sense of I of itself may have evoked a sense of its significance. It is also possible that some participants responded affirmatively because, in a variation on the social desirability factor, they personally decided that it would be desirable to experience a feeling of subjectivity. It may not be possible

in all instances to disentangle genuinely experienced significance from the suggested confounding factors.

It may well be questioned whether the participants were, in fact, describing actual experience or whether they were constructing the experience in response to the demands of the situation. Although it is not possible to address all of the issues related to validity in a study such as this, some concerns can be at least partially satisfied. First, coherence within the clusters at different levels of analysis provided a measure of face validity. For example, for participants in the Shifting Modality Cluster, where the sense of I is located depends on whether it is associated with thinking or feeling. Association with thinking and feeling, in turn, depends on whom these participants are with and on what they are doing. Thus, these participants reported that when they are comfortable with someone and there is need neither for vigilance nor for other cognitive activity, their sense of I is likely to be in the chest. Second, the beginnings of empirical replication were provided by a recently completed follow-up study. For this study, 90 participants were asked to indicate on a paper-and-pencil questionnaire where they experienced their sense of I. The localizations they reported were proportionally comparable to the localizations reported by the participants in the present study.

Third, a measure of convergent validation was obtained from another component of the present study: Membership in the Dual Modality Cluster was found to be significantly correlated with a particular pattern of feeling transformation in dreams. Recall that participants in the Dual Modality Cluster reported that their sense of I could be associated simultaneously with both thinking and feeling. These participants also reported a kind of dual subjective awareness

during dreaming. This dual awareness was associated with the acquisition of new affective insights that facilitated profound feeling transformations within single dream scenes. That is, although nothing in the dream changed, the dreamer suddenly began to apprehend a dream situation differently, and subsequently her feelings were transformed. For example, terror at a clutch of snakes changed to love and appreciation for their beauty. This finding was replicated in the follow-up study cited above. The simultaneous head and chest location for the sense of I correctly predicted the occurrence of dreams that included the transformation of feelings within an otherwise unchanged dream scene.

Other issues related to validity can be deliberately addressed in future studies. For example, the present participants were not asked to complete a social desirability scale. In subsequent studies, inability to predict cluster membership from indices of socially desirable responding would provide discriminant validation. Other procedures for ascertaining discriminant validity can also be carried out. A group of participants could be asked to describe an unlikely experience, e.g., their experience of the "id." Marked differences in the resulting profiles would provide further evidence that the interview protocols derived from the present participants are not constructions but descriptions of experience.

Changes in Localization

Most of the participants who reported that they experience a sense of I were able to describe clearly where that sense is located. Contrary to Kolak's (1993) suggestion that the feeling of I-ness is non-localized, all but two participants have a very definite sense of it being somewhere. It was not unusual for participants to express some initial hesitation about describing their experience

of localization. It seemed "really strange" to them, or "weird," but it was also something of which they were "very aware." Participants variously described the sense of I as "a feeling thing," a "sense," or an "aura," that was felt "inside," "in front," or even "radiating out." For most participants, where the sense of I is located has vivid experiential reality.

The present study provided no indications that, from the point of view of the presently experiencing person, any one location for the sense of I is consistently to be preferred over another. There are indications, however, that a location that is propitious for members of one cluster is not necessarily so for members of another. Thus, participants in the Chest and Feeling Cluster prefer to experience their sense of I in their chests. In contrast, several participants in the Shifting Modality Cluster and the Dual Modality Cluster reported that when their sense of I in the chest is strong they are apt to experience anxiety. Participants in the Head and Thinking Cluster are not aware of any negative impact when they experience their sense of I outside their bodies. In contrast, some participants in the Dual Modality Cluster and the Chest and Feeling Cluster reported that when their sense of I occasionally moves outside they feel dissociated from their activities and from themselves. Again, Head and Thinking Cluster participants are not troubled by experiencing their subjectivity predominantly in the head. In contrast, some participants in the Shifting Modality Cluster and the Dual Modality Cluster reported that when their sense of I in the head is too strong they feel "less connected" with themselves.

No cluster exhibited exclusively one single pattern of localization although, as indicated in the results section, each cluster was differentiated by a single

pattern. For the Shifting Modality, Dual Modality, Head and Thinking, and Chest and Feeling Clusters, respectively, a majority of participants reported that they experience their subjectivity: (a) in both the head and the chest, but not simultaneously; (b) in the head and chest simultaneously; (c) predominantly in the head; and (d) predominantly in the chest. Although for many participants, most notably those in the Shifting Modality Cluster and the Dual Modality Cluster, certain qualities of the experience of subjectivity changed over the years, only four participants reported changes in where their sense of I is located. These participants, who were not differentiated by cluster, also consistently reported that the changes allowed them to function more effectively. For example, while she was growing up, a participant whose sense of I is usually in the head learned to "take [it] outside" to help her cope with intense emotions. Another participant, whose sense of I used to be exclusively in her head, reported working "really hard" on "being [her] body." When her sense of I is in both her head and her body "everything is blended together...[and she] can feel more relaxed."

Although localization of the sense of I appears to be a relatively stable characteristic, such a conclusion must nevertheless be questioned. Three of the four participants who reported changes in where their sense of I is experienced were well above the mean age for participants in this investigation. Further studies will be required to ascertain the relative stability of the localization of the sense of I. Such studies could take the form of longitudinal research, investigating the experience of the same individuals over several decades, or retrospective investigations with exclusively older populations, e.g., over 35. In carrying out the latter, the risks inherent in having to rely more heavily on retrospective information

may be less than they first appear. For the three participants above, the shift in location has had such a continuing impact on their lives that they volunteered information about the localization change well before the interview question was posed.

The three participants who reported changes in localization all indicated that they were associated with a shift away from too close an identification with thinking. That is, whereas their sense of I used to be predominantly in the head, it is now more prominently experienced in the body. All three of the participants also indicated that the too close identification with thinking was (or had become) a source of distress. Perhaps, for these participants, the change in location is associated with a shift in dominant function that, as described by Jung, may be part of achieving mature Selfhood. Having depended predominantly on intellect for the first part of their lives, they may have shifted toward greater reliance on their feeling function. In other words, the location shifts could be part of a process of individuation.

But it is also possible that something quite different is at issue here. Although the numbers are far too small to be conclusive, it may nevertheless be of interest that two of the three older participants who reported changes in localization are members of the Dual Modality Cluster. For these participants, experiencing a sense of I at all is often problematic because they become so "caught up" in their thoughts and perceptions. Perhaps these participants were not naturally predisposed to experience their sense of I in the head, but it shifted there at some point during their lives as an adaptive measure. Recall that the younger

participant who reported a location shift said she learned to move her sense of I outside in order to cope with extreme emotions. It is not unusual for traumatized individuals, e.g., victims of childhood sexual abuse, to report both distancing from their feelings and hypervigilance. Together they may be indicative of a wavering sense of subjectivity associated predominantly with thinking. Both of these Dual Modality participants reported that they battled depression prior to the shift. They described becoming aware of "where I am in my body, in my feelings" as an important step in overcoming depression. Perhaps shifts that are initially adaptive can, in time, become counter adaptive and impede functioning. Such individuals may then gradually have to relearn to experience their subjectivity in what is for them a more felicitous location.

The Sense of I and the Sense of Self

The preceding section raises the question of how the experience of a sense of I is related to the sense of self. To my knowledge, there are no phenomenological studies extant of how a sense of self is experienced. Studies that are available usually explore the self in terms of attributes or roles, and do not focus on the experience of self-ness that underlies attributes and roles.[3] Horowitz (1935) and Himelstein (1962) asked their study participants where, within or external to the body proper, they located themselves. However, the wording of the research question, "If you *had* to locate yourself at some one point...where

would that point (or area) be" (Horowitz, 1935, p. 382, italics in original) leaves little room for localization as a phenomenon that is experienced. Spiegelberg (1964) came closer to addressing the issue when he related the experience of several individuals who described suddenly coming to the realization that "I am me." As described by these individuals, the discovery that "I am me," the experiencing person who is presently in these particular circumstances, can come as a flash of insight.

Because it would have added a new and potentially confounding dimension, participants in this study were not asked to reflect on their sense of I vs. their sense of self. Instead, participants responded to: "Does your experience of your sense of I right now relate in any way to your sense of who you are?" Deliberately non-specific, the question encouraged participants to remain aware of their immediate experience of subjectivity while simultaneously becoming aware of their sense of themselves, in whatever way that immediately presented itself.

Not surprisingly, by far the majority of participants reported that their sense of I is related to their sense of "who they are." There are indications that, phenomenologically, the relationship between the two is associated with localization, although the association is not entirely straightforward. Participants in the Head and Thinking Cluster and the Chest and Feeling Cluster, who experience their sense of I predominantly in the head or chest, respectively, were

more likely to report that their sense of I is "all aspects of me," "myself," and "who I am." Participants in the Shifting Modality and the Dual Modality clusters, who experience their sense of I in both the head and the chest, were more likely to report that their sense of I is "not all of who I am," and "more concentrated [than] who I am." Thus, where the sense of I is located *per se* does not appear to be associated with whether it is experienced as all or part of the person. Whether the sense of I is all or part of the person appears to be associated with whether it is experienced predominantly in one location, i.e., in the head or in the chest, or whether it is experienced in both the head and the chest.

It is not clear from the protocols just how localization is implicated in the relationship between the sense of I and the self, but some speculations may be in order. The Shifting Modality Cluster participants experience themselves as either thinkers or feelers, depending on whether their sense of I is in the head or in the chest, respectively. Perhaps when these participants are identified with either thinking or feeling their sense of I feels incomplete for lack of the other. Although they do not clearly differentiate themselves as thinkers or feelers, Dual Modality Cluster participants do experience themselves concentrated in either the head or the chest. Perhaps awareness of the sense of I concentrated in either location leaves them, also, with a feeling that who they are includes "something more." A modicum of support for this speculation is provided by two Cluster 3 (Head and

Thinking) participants. In contrast with the predominant tendency for Cluster 3, they experience their sense of I in both the head and the chest; in keeping with the predominant tendency for that cluster, they experience their sense of I as their person. Notably, these two participants also reported that their sense of I is usually equally balanced between both locations.

It is interesting to note that the two participants who reported that their sense of I is not related to who they are as persons are also members of Clusters 3 (Head and Thinking) and 4 (Chest and Feeling). Reminiscent of Claparede (1925), who experienced his I as a point of view, the Head and Thinking Cluster participant described his sense of I as an "objective observer" and a "roving camera." Reminiscent of Tiemersma (1987), who suggested an impersonal I of the body, the Chest and Feeling Cluster participant described his sense of I as "a sensation thing....[that is] not imbued with my qualities." For both of these participants, it appears that the experience of their sense of I is "simply" their sense of being subjectively aware. Perhaps Gurwitsch (1985) was describing his own experience when he proposed that it is possible to be conscious of being subjectively aware, without that consciousness including a sense of the person who is subjectively aware.

No attempt was made in the present study to explore whether participants experience their bodies as part of who they are. However, three participants in the

Head and Thinking Cluster volunteered without prompting that their I does not include their bodies. They asserted that their sense of I is "detached from [their] body;" the body is perceived as "just a vessel" and "not a part of myself." These three participants were also explicit that they do not directly experience their emotions. In the words of one participant, "I almost think of it as an egg. The yolk is where my mind is, and the white is all the emotions....It's just that I'm always in the yellow." In contrast, one Chest and Feeling Cluster participant, in response to the first interview question, volunteered that her sense of I is "centered" in her body, that her I "is [her] body," and that the rest of her "sort of flows out" of it. Like other participants in this cluster, she also reported that she is likely to become aware of her sense of I when she is confronted with something "kind of emotional." In other words, whereas for some participants the I does not experience emotional feelings, for others the experience of emotional feelings brings the I into awareness. Just how experience of the body is implicated in such contrasting phenomenologies of the relationship between the sense of I and emotional feelings is an area well worthy of further investigation. This is especially true since it has been found that people who are unable to distinguish and verbalize their emotions are more vulnerable to psychosomatic illnesses (Sifneos, 1973; Miller, 1986).

The Sense of I and Implicit "Knowing"

While elaborating on responses to various interview questions, several participants described what they feel their sense of I is. These descriptions went beyond identifying the I as a feeling of subjectivity or as a sense of self. The sense of I they articulated might more aptly be described as a kind of implicit knowing. One participant described her sense of I as her immediate, non-verbal, "inner experience" of what she is living. When she speaks, her words are a spontaneous expression of this inner experience: "As soon as I find it I say it....It doesn't get...rehearsed in words before it is vocalized....If I'm talking to you, I'm talking to you about what I am at the moment." Another participant spoke of her I as a "feeling core" which knows when "something is right and when something is wrong." She draws from this core, "searching it and qualifying it" to help her define herself and her environment. A third participant described her sense of I as neither "dry knowledge thinking" nor "completely emotional," but as "how you feel, as in how your sense is." For this participant, when her circumstances are strained, it is like her sense of I "already knows" both the situation she is in and what she needs to do. Accordingly, she deliberately turns to her sense of I when she needs to assess her life, a process she described as resembling "listening" or "consulting."

What these participants identified as their sense of I implicitly includes their awareness of being in the world, their lived situations. The sense of I they describe is strongly reminiscent of what Gendlin calls a "felt sense" (1964, 1984, 1992, 1996). A felt sense is implicit meaning, the person's felt awareness of the complexity of his or her lived situations. Gendlin emphasizes the centrality of the felt sense to the person's sense of being. Experientially, the felt sense has been described as "being in touch with myself." During focusing, the process of attending directly to a felt sense, the "felt referent for the moment is 'me'" (Gendlin, 1964, p. 124). In other words, according to Gendlin, the felt sense may be experienced as the person. Conversely, the descriptions of several participants suggest that the I, the person, may be experienced as the felt sense. The I that is thus experienced is the living person immediately and meaningfully aware of her ongoing existence.

Had the issue been directly addressed during the interview, it is possible that more participants would have described a sense of I that is experienced as implicit awareness of their lives in progress. However, when this study was initiated, there was little to guide the construction of the interview questions. Moreover, to ensure that participants' responses were not constrained from the onset by investigator preconceptions, the interview questions were deliberately formulated to be open-ended. Using the results of the present study as a basis, the

interview protocol can now be carefully reconstructed to probe some of the differentiating features that were found. In future studies, cautiously specific questioning may elicit descriptions of even greater subtlety and complexity.

Concluding Remarks

The individuals who were interviewed, more than two thirds of them students working within a university setting, represent a far from random sample of the general population. It would be desirable for future studies to draw on a more diversified population so that, potentially, a broader range of experiences may be tapped. However, even on the basis of this limited sample, it is safe to conclude that a sense of I is experienced in ways that are fundamentally different from each other. We differ in how we most intimately experience ourselves as experiencing persons: We differ not just in what we experience, i.e., the content of subjectivity, but in how we experience subjectivity itself.

During the debriefing, most participants expressed surprise that others' experience of subjectivity differed from their own. The assumption that the experience of others is similar to one's own is not the exclusive property of the psychologically less sophisticated. James (1890/1950) qualified his self-acknowledged inability to speak for others with the words "if others there be" (p. 299). Claparede expressed astonishment that more of the individuals he informally questioned did not locate their sense of I in the head. He attributed their failure to

do so to the fact that they had not previously thought about localization. Harre and Gillett (1994), addressing the reader, stated unequivocally, "We both have the sense that for each of us the physical center of our consciousness is about two inches behind our eyes" (p. 109).

In accordance with their diverging experiences of subjectivity, James, Claparede and Harre also differ in how they articulate what it is to be a subjectively experiencing person. When James looked inward, all his introspective eye could catch was the "unimportant" physiological adjustments that accompany thought. For James, the I was nothing more than the present segment in the stream of consciousness. Claparede experienced the I as a location in the middle of his head at the level of his eyes. For Claparede, the I was nothing more than an orientation in space, a point of view. Harre locates not his sense of I but the centre of his consciousness behind his eyes. For Harre (1991), "I" is nothing more than a referential expression that identifies the person as a recognizable bodily identity.

Participants in the present study were not asked to describe their understanding of what the I is. Nevertheless, while describing their sense of I, several participants voluntarily articulated what they conceptualized their I to be. . One participant experiences her I as the "tether" that links "me" with "the world." Reminiscent of James, she described her I as her immediate awareness of existence, i.e., the present moment in consciousness. Another participant

experiences his subjectivity either in his head or outside his body. Reminiscent of Claparede, he reported that his I is a "roving camera," a point of view. A third participant, completely focused on his involvements, was unable to describe a sense of I. Reminiscent of Harre, for this participant "I" is simply an expression that refers to himself as a separate human being.

In contrast, the experience of several other participants led them to articulate very different conceptions of what their I is. One participant, who experiences his sense of I either in his head or outside his body, was very explicit that his I is his self. However, this I/self consists only of rational consciousness and includes neither his body nor his emotions. Another participant, who located the "core" of her sense of subjectivity in her abdomen, described her I as something "almost like a circle" that includes sensations, her "mind" and her feelings. Yet the I is not "all of who [she is];" she has a sense that there is "more" that she is not able to experience "at this point." A third participant, who experiences her sense of I in her head or chest, described her I as what is revealed when she speaks. For her, the I is the "kernel" from which emerge the attributes, attitudes and behaviors that constitute her self in daily living.

It seems likely that how the I is conceptualized emerges at least in part from how a sense of I is experienced. The above participants, like James, Claparede, and Harre, not only describe very different experiences of the sense of I

but also relate very different conceptions of what their I is. Moreover, they seemed to assume, even if only tacitly, that the experience of others is similar to their own. This suggests that we differ not only in our most immediate and intimate experience of our subjectivity, but also in our understanding of what it is to be subjectively experiencing persons. That, I propose, may be the most important finding of this study.

Endnotes

[1] In preparation for this study, I informally questioned a number of individuals about their experience of their sense of I. One young woman, inadvertently echoing James' assertion, responded, "When I am thinking, what I am thinking about seems to me to be part of my I-ness."

[2] "Mon 'je' n'est donc pas defini par une certaine qualite, mais par une certaine residence dans l'espace" (Claparede, 1925, p. 182)

[3] Carl Rogers, for example, frequently used the Q-sort technique to measure the extent to which a client changed as a function of therapy. For this technique, the client is given one hundred cards, each containing a descriptive statement such as, "I have a positive attitude toward myself," "I put on a false front," and "I express my emotions freely." Although completing a Q-sort requires that a client focus on her phenomenological experience, the Q-sort statements that are sorted describe attributes of the self. What is expressed during this process is perhaps closer to self concept than to the experience of self-ness *per se*.

Comparison of the experience of a sense of I with the experience of a sense of self is an issue of such complexity that it cannot be addressed in this paper. Hume's scepticism concerning the possibility of experiencing the self is still current today. For example, Harre (1991) asserts that "Philosophers have insisted, and rightly, since the days of David Hume, that in an important sense the self is not experienced" (p. 370). A phenomenological study similar to the present investigation might well discern differentiable classes of self experience. However, that would still leave in abeyance whether or not people experience their sense of self and their sense of I as the same, and if they do not, how those experiences differ.

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Appendix 1

I-Experience Interview

People experience their sense of *I* in different ways. For this part of the study we are going to ask you to be aware of where and how you experience your sense of *I*. We realize that this is quite an unusual request, and when you have completed the study I will explain why we are asking you to do this. For the time being, however, I will just try to explain as clearly as I can what it is we are after.

When we say, "your sense of *I*," we mean your immediate sense of yourself as an aware being, your sense of subjectivity right now. We want you simply to spend a little time right now being aware of yourself, quietly, until you get a sense of where your feeling of subjective awareness, of being *I*, is and then to note what that experience is like. I want to emphasize that there is no right way to experience this. People experience their sense of *I* in different ways and, in fact, sometimes people report that they do not have an awareness of a sense of *I* at all. We are interested in *your* experience, whatever that may be. So right now we'd like you to become aware of how you experience your sense of *I*, in whatever way you experience that, right here and now. Do you understand what I am asking for? (*Pause*.) Please let me know when you have a sense of your experience that you feel ready to tell me about. (*Pause as long as necessary.*)

Part A

(*In this section of the interview, participants will be asked to report on their immediate experience of their sense of I.)*

1. In your own words, and in as much detail as possible, please tell me about your experience of your sense of *I* right now. (*Participants will be prompted with "What else can you say about your experience of your sense of* I*" until they explicitly indicate they have said all they can. The researcher will note reported characteristics of the participant's experience that are not covered in section B.)*

2. Sometimes, people seem able to locate where their sense of *I* resides. Where do you experience your sense of *I* right now? (*To be used if the participant does not volunteer information about where their sense of I is located.)*

Part B

(In this section of the interview, participants will be asked to reflect on their experience. The researcher will indicate specifically whether they are to reflect on their immediate experience, or on recollections of their experience of the sense of I at other times.)

3. *(To be used as written if the participant reported a located sense of* I*. To be adapted as required if the participant does not report a located sense of* I *at the present time but recalls having a located sense of* I *at other times,)*

(b) Do you always experience your sense of *I* in the same place you do now? Where else do you experience it?

(c) Can you deliberately change where your sense of *I* is located, e.g., right now? Can you do so at other times?

(d) Does it make a difference to you *where* your sense of *I* is located, e.g., right now? Does it make a difference at other times?

4. (a) When are you aware of your sense of *I*?

(b) Are you able to experience your sense of *I* whenever you want to? Can you say more about that?

(c) Experiencing a sense of *I* does not have the same meaning or significance for all people. Does it make any difference to you whether you experience a sense of *I* right now? Does it make a difference at other times? Can you say more about that?

5. (*Procedure for elaborating on reported characteristics the researcher noted in question 1.)*

You said that your present experience of your sense of *I* is like/included _____. Do you always experience it like that?

Responses to questions 1-5 will determine how questions 6-18 are used.

Part C

6a. You said that (*Some of the things you said suggested that...*) your experience of your sense of *I* right now is related to your sense of who you are. In what way? Can you say more about that? Do you always experience it like that? ***or***

6b. Does your experience of your sense of *I* right now relate in any way to your sense of who you are? In what way? Can you say more about that? Do you always experience it like that?

7a. You said that (*Some of the things you said suggested that...*) the experience of a sense of *I* right now may be related to your feeling of personal "wholeness". Can you say more about that? Do you always experience it like that? ***or***

7b. Would you say that the experience of a sense of *I* right now is related to how "whole" you feel as a person? Can you say more about that? Do you always experience it like that?

8a. You said that (*Some of the things you said suggested that...*) your sense of I right now is experienced as a feeling of reaching out (*of receptivity*). Can you say more about that? Do you always experience it like that? ***or***

8b. Some people describe their experience of their sense of *I* as a reaching out; others, as a receptivity. Does either of these descriptions fit your experience of your sense of I right now? Can you say more about that? Do you always experience it like that?

9a. You said that (*Some of the things you said suggested that...*) your experience of your sense of *I* right now is associated with thinking. Can you tell me something about that? Do you always experience it like that? ***or***

9b. Does your experience of your sense of I right now seem to be associated with thinking? Can you say more about that? Do you always experience it like that?

10a. You said that (*Some of the things you said suggested that...*) your experience of your sense of *I* right now is associated with feeling. Can you tell me something about that? Do you always experience it like that? ***or***

10b. Does your experience of your sense of I right now seem to be associated with feeling? Can you say more about that? Do you always experience it like that?

11a. You said that (*Some of the things you said suggested that...*) where you experience your sense of *I* may be related to how you feel. Can you say more about that? Do you always experience it like that? ***or***

11b. Would you say that where you experience your sense of *I* is related to how you feel? Can you say more about that? Do you always experience it like that?

12a. You said that (*Some of the things you said suggested that...*) your experience of your sense of *I* right now may be related to your feeling of personal agency, of being the source of your actions. Can you say more about that? Do you always experience it like that? ***or***

12b. Would you say that your experience of your sense of I right now is related to your feeling of personal agency, of being the source of your actions? Can you say more about that? Do you always experience it like that?

13a. You said that (*Some of the things you said suggested that...*) your experience of your sense of *I* right now may be related to your feeling of efficacy, of having some control. Can you say more about that? Do you always experience it like that? ***or***

13b. Would you say that your experience of your sense of I right now is related to your feeling of efficacy, of having some control? Can you say more about that? Do you always experience it like that?

14a. You said that (*Some of the things you said suggested that...)* your experience of your sense of *I* right now may be related to a sense of vitality and aliveness? Can you say more about that? Do you always experience it like that? ***or***

14b. Would you say that your experience of your sense of *I* is related to your sense of vitality and aliveness? Can you say more about that? Do you always experience it like that?

15a. You said that (*Some of the things you said suggested that...*) where and how you experience your sense of *I* may be related to what you are doing. Can you say more about that? Do you always experience it like that? ***or***

15b. Would you say that where and how you experience your sense of *I* is related to what you are doing? Can you say more about that? Do you always experience it like that?

16a. You said that (*Some of the things you said suggested that...*) where and how you experience your sense of I may depend on whom you are with. Can you say more about that? Do you always experience it like that? ***or***

16b. Would you say that where and how you experience your sense of I is related to whom you are with? Can you say more about that? Do you always experience it like that?

17a. You said that (*Some of the things you said suggested that...*) how you experience your sense of I makes a difference to your feelings of connectedness with others. Can you say more about that? Do you always experience it like that? ***or***

17b. Does how you experience your sense of I make a difference to your feelings of connectedness with other people? Can you say more about that? Do you always experience it like that?

18a. You said that (*Some of the things you said suggested that...*) your experience of your sense of I has changed over the years (e.g., where it is located, or its scope). Can you say more about that? ***or***

18b. Do you have any awareness of your experience of your sense of I having changed over the years? Can you say more about that?

Appendix 2

Constituents for the Experience of the Sense of I

Location of the experience

1. I experience my sense of I in one location.
2. I experience my sense of I in more than one location.
3. I experience my sense of I in my chest.
4. I usually experience my sense of I in my chest.
5. I usually experience my sense of I in my head.
6. I experience my sense of I in my head.
7. I experience my sense of I in my head and in my chest at the same time.
8. I do not experience my sense of I in my head and my chest at the same time.
9. I usually experience my sense of I in my head and in my chest at the same time.
10. Sometimes I experience my sense of I in my head and chest at the same time.
11. At times I experience my sense of I balanced equally in my head and my chest.
12. I usually experience my sense of I balanced equally in my head and my chest..
13. Sometimes my sense of I is concentrated in my head.
14. Sometimes my sense of I is concentrated in my chest.
15. I experience my sense of I in my abdomen.
16. I experience my sense of I in my body.
17. I experience my sense of I in my head and in my body at the same time.
18. I experience my sense of I in my whole body.
19. I experience my sense of I outside my body.
20. I experience my sense of I having no particular location.

Significance of the location of the experience the sense of I.

21. It makes a difference where I experience my sense of I.
22. It does not make a difference where my sense of I is located.
23. Where I experience my sense of I makes a difference to the way I function.
24. My level of awareness of what is around me depends on where my sense of I is located.
25. When I experience my sense of I in my head I am more in control.
26. When my sense of I is in my chest it is associated with feeling.
27. When my sense of I is concentrated in my chest it is associated with feeling.
28. When my sense of I is in my head it is associated with thinking.
29. When my sense of I is concentrated in my head it is associated with thinking.
30. Where I experience my sense of I makes a difference to the way I feel.
31. I have preferences about where my sense of I is located.
32. Where I prefer to experience my sense of I depends on the situation.
33. I prefer to experience my sense of I in my whole body.
34. I like to experience my sense of I in my head.

Changes in the location of the sense of I.

35. I can deliberately change where my sense of I is located.
36. I cannot deliberately change where my sense of I is located.
37. I don't know if I can deliberately change where my sense of I is located.

38. Sometimes I deliberately change where my sense of I is located, to help me function more effectively.
39. I can shift my sense of I from my head into my chest.
40. I can shift my sense of I from my chest into my head.
41. I can deliberately change where my sense of I is concentrated.
42. I can shift the concentration of my sense of I from my head into my chest.
43. I can shift the concentration of my sense of I from my chest into my head.
44. I can shift my sense of I outside my body.
45. I direct my sense of I outward.
46. My sense of I expands.
47. I can expand my sense of I into more of my body.
48. I can expand my sense of I outside my body.

When the sense of I is experienced.

49. I am always aware of my sense of I.
50. I am usually aware of my sense of I.
51. I am usually marginally aware of my sense of I.
52. I am often aware of my sense of I.
53. I experience my sense of I only at certain times.
54. I am aware of my sense of I when I experience emotional feelings.
55. I am becoming more aware of my sense of I.
56. Most of the time I am not aware of my sense of I.
57. I can experience my sense of I whenever I want to.
58. I can experience my sense of I almost whenever I want to.
59. I am not able to experience my sense of I whenever I want to.
60. I do not experience my sense of I when I am very tired.
61. In times of extreme stress I do not experience a sense of I.
62. I do not experience my sense of I when I am caught up in other things.
63. When things are neutral, I do not experience my sense of I.
64. I am aware of my sense of I when I am alone.
65. My sense of I is stronger when I am in nature.
66. I would like to experience my sense of I all the time.
67. I am working to become more aware of my sense of I.
68. I have worked to develop a sense of I.
69. It was harder to experience my sense of I when I was concerned with what I was supposed to be or do for others.
70. Sometimes I am aware of my sense of I when I don't want to be.

Perceived significance of the experience of the sense of I.

71. It makes a difference to me whether or not I experience a sense of I.
72. It makes no difference to me whether or not I experience a sense of I.
73. The difference experiencing a sense of I makes depends on where it is located.
74. Whether or not I experience a sense of I affects the way I live.
75. Experiencing a sense of I supports my being in the world..
76. If I did not experience my sense of I it is like I would not be there.

77. I feel more in control when I experience my sense of I.
78. Experiencing a sense of I allows me to know myself.
79. When I experience my sense of I feel grounded.
80. When I experience a sense of I, I am more aware of my surroundings.
81. I derive strength from experiencing my sense of I.

Relationship between the experience of the sense of I and who the person perceives her/himself to be.

82. My sense of I is related to who I am.
83. My sense of I is not the same as who I am.
84. My sense of I is who I am.
85. My sense of I is not who I am.
86. I am more than my sense of I.
87. My sense of I is not always who I am.
88. When I experience a sense of I, I know who I am.
89. My sense of I is the core of who I am.
90. Sometimes what I do or think is not congruent with my sense of I.

Relationship between the experience of the sense of I and perceived personal wholeness.

91. My experience of my sense of I is related to how whole I feel as a person.
92. My experience of my sense of I is not related to how whole I feel as a person.
93. I experience my sense of I as whole.
94. I feel scattered when I do not experience a sense of I.
95. My sense of I is my wholeness.
96. I observe myself functioning.

The experience of the sense of I as a reaching out or a receptivity.

97. I experience my sense of I both as a feeling of receptivity and of reaching out.
98. I experience my sense of I as a feeling of receptivity.
99. I experience my sense of I as a feeling of reaching out.
100. I do not experience my sense of I as a feeling of reaching out.
101. I do not experience my sense of I as a feeling of receptivity.
102. Sometimes I experience my sense of I as a feeling of receptivity.
103. Sometimes I experience my sense of I as a feeling of reaching out.
104. I experience my sense of I in my head as a receptivity.
105. I experience my sense of I my sense of I in my chest as a reaching out.
106. I experience my sense of I as a feeling of receptivity to myself.

Associations of the experience of the sense of I with thinking and feeling.

107. My experience of my sense of I is associated with thinking.
108. My experience of my sense of I is associated with feeling.
109. Whether I experience my sense of I associated with thinking or feeling depends on the situation.
110. My experience of my sense of I is not associated with feeling.
111. Sometimes my sense of I is associated with both thinking and feeling.
112. My experience of my sense of I is not associated with thinking.

113. Usually my experience of my sense of I is associated with feeling.
114. My experience of my sense of I is always associated with thinking.
115. When I experience feelings I think about them.
116. My experience of my sense of I includes thinking.
117. My experience of my sense of I includes feeling.
118. Sometimes my experience of my sense of I is associated with thinking.
119. My experience of my sense of I is not associated equally with thinking and feeling.
120. My sense of I is aware of thinking.
121. My sense of I is not associated with feelings but instead I am aware of feelings and think about them.
122. Sometimes my sense of I is not associated with feelings but instead I am aware of feelings and think about them.

Relationship between the experience of the sense of I and emotional feelings.

123. How I feel emotionally affects the way I experience my sense of I.
124. How I feel emotionally does not affect the way I experience my sense of I.
125. When I am angry I may lose my sense of I.
126. My sense of I is not experienced as emotional feeling.
127. How I feel emotionally affects where I experience my sense of I.
128. How I feel emotionally affects whether or not I experience a sense of I.
129. Sometimes my sense of I is associated with becoming aware of how I feel emotionally, but it is not associated with the feelings.
130. I detach myself from intense emotions by analyzing them
131. I experience my sense of I in my chest when I am happy.
132. I am detached from my emotions.
133. When I am angry, my experience of my sense of I is concentrated in my head.
134. When I am angry, my experience of my sense of I is in my chest.
135. My sense of I is associated with thinking about emotional feelings.
136. When I am sad I experience my sense of I in my chest.
137. When I experience emotional feeling my sense of I is in my chest.
138. When I experience strong emotional feelings I am not aware of my sense of I.
139. When I am experiencing positive emotions my sense of I is stronger.
140. When I experience negative emotions my sense of I shifts.
141. My sense of I is stronger when I am experiencing emotional feelings.

Relationship between the experience of the sense of I and feeling ownership of one's life.

142. My experience of my sense of I is related to my feeling of personal agency.
143. My experience of my sense of I is related to my feeling of control.
144. My experience of my sense of I is related to my feeling of efficacy.
145. I do not always feel like I am the source of my actions.
146. I feel like I am the source of my actions.
147. I usually do not feel that I am the source of my actions.
148. My experience of my sense of I is not related to my feeling of personal agency.

149. My experience of my sense of I is not related to my feeling of efficacy.
150. My experience of my sense of I is not related to my feeling of having some control.
151. My experience of my sense of I is associated with control over myself.
152. When I get caught up in things I do not feel I am the source of my actions.
153. When I feel I have some control I experience my sense of I.
154. Experiencing my sense of I is associated with my feeling of self-confidence.
155. Whether or not I experience myself as the source of my actions depends on what I am feeling emotionally.

Relationship between the experience of the sense of I and feelings of vitality and aliveness.

156. My experience of my sense of I is related to my feeling of vitality.
157. My experience of my sense of I is not related to my feeling of vitality.
158. Where I experience my sense of I is related to my feeling of vitality.
159. I feel more alive when I am aware of my sense of I.
160. When my sense of I is diminished, I feel less vitality and aliveness.
161. I have more vitality when I experience my sense of I.
162. The more aware I am of a sense of I in my body, the more vital I feel.

Relationship between the experience of the sense of I and what the person is doing.

163. How I experience my sense of I is related to what I am doing.
164. How I experience my sense of I is not related to what I am doing.
165. How I experience my sense of I affects what I do.
166. Where I experience my sense of I is related to what I am doing.
167. When I am doing something cognitive I experience my sense of I in my head.
168. How strongly I experience my sense of I is related to how I feel about what I am doing..
169. I experience my sense of I in my whole body when I am doing something physical.

Relationship between the experience of the sense of I and who the person is with.

170. How I experience my sense of I is not related to whom I am with.
171. How I experience my sense of I is related to whom I am with.
172. How much I experience my sense of I depends on whom I am with.
173. Where I experience my sense of I is related to whom I am with.
174. When I am interacting spontaneously I do not experience a sense of I.
175. When I feel comfortable with people, my sense of I is stronger.
176. When I am not comfortable with people, my sense of I diminishes.
177. When I am with people who are not intimates my experience of my sense of I is stronger.
178. My sense of I withdraws when I am with people with whom I am uncomfortable.
179. I experience my sense of I in my head when I am with people with whom I am uncomfortable.
180. My experience of my sense of I can be stronger when I am with intimates.

181. When I am very close with someone my experience of my sense of I diminishes.
182. Some people allow me to experience a stronger sense of I.
183. With some people I lose my sense of I.
184. With some people I sometimes deliberately "hold back" my sense of I.
185. My experience of my sense of I is stronger when I am in a group.

Relationship between experience of the sense of I and feelings of connectedness with other people.

186. How I experience my sense of I is related to my feeling of connectedness with other people.
187. How I experience my sense of I is not related to my feeling of connectedness with other people.
188. Where I experience my sense of I is related to my feeling of connectedness with other people.
189. Experiencing my sense of I is associated with feeling connected.
190. Experiencing my sense of I is associated with feeling disconnected.
191. I feel more connected with other people when I experience my sense of I in my chest.
192. I feel less connected with other people when I experience my sense of I in my head.
193. When I experience a strong sense of I it is easier for me to connect with other people.
194. When I am experiencing little sense of I feel less connected with other people.
195. When I experience a strong sense of I do not feel connected with other people.
196. The more I experience my sense of I , the more isolated I feel.
197. The stronger my sense of I, the more I am able to connect with other people.
198. When my sense of I is positive, I am more able to connect with other people.
199. When I do not experience a sense of I do not feel connected with other people.
200. Feeling connected with other people allows me to experience my sense of I.
201. Sometimes when I am connecting with other people, I am only aware of the interaction.

Changes in the Way the Sense of I is Experienced.

202. How I experience my sense of I has changed over the years.
203. My actual sense of I has not changed over the years.
204. Where I experience my sense of I has not changed over the years.
205. Where I experience my sense of I has changed over the years.
206. How I experience my sense of I has not changed over the years.
207. My sense of I has changed over the years.
208. My sense of I has grown.
209. I less frequently experience my sense of I in my head..
210. I am now more aware of my sense of I.
211. I can deliberately cultivate my experience of my sense of I.
212. My sense of I is still changing.
213. My sense of I is more associated with feeling.
214. My experience of my sense of I is stronger than in years past.
215. I was aware of a sense of I when I was a child.

Appendix 3
Constituents Differentiating Clusters
Table 1

Location of the Sense of I and Location Significance and Changes: Differentiating Constituents

	Cluster 1	Cluster 2	Cluster 3	Cluster 4
Where the Sense of I is Experienced				
Experienced in more than one location	1	1	1	*.57*[c]
Experienced in the head	1	.88	1	*.29*[c]
Experienced in the chest	1	.75	*.33*[b]	.57
Usually experienced in the head	.13	.25	.5[c]	.14
Usually experienced in the chest	.5[b]	.13	.08	.57
Experienced outside the body	.25	.13	.58[b]	.14
Regularly experienced in the head and chest at the same time	.25	.5[a]	.25	0
Sometimes experienced in the head and chest at the same time	0	.38[c]	0	0
Significance of Location				
Location makes a difference.	1	.88	.83	*0*[c]
Location of the sense of I affects functioning.	1	.75	.75	*0*[c]
Head location is associated with thinking.	1[c]	.25	.33	0
Chest location is associated with feeling.	1[c]	0	.17	0
Head concentration is associated with thinking	.13	.38[c]	0	0
Chest concentration is associated with feeling	.13	.38[c]	0	0
Location is related to what person is doing	1[b]	*.25*[b]	.67[a]	*.43*[a]
Location depends on the situation	.5[b]	*.13*[a]	.42	*0*[b]
Location affects how the person feels	.13	.63[c]	0	0
Individual has a location preference	.63[b]	.75[b]	*.17*[b]	*0*[b]
Chest location is associated with a feeling of reaching out	.38[b]	.13	0	0
Head location is associated with a feeling of receptivity	.38[c]	0	0	0
Location Changes				
Location can be deliberately changed.	.88[b]	.63[b]	*.33*[b]	*.14*[b]
Location cannot be deliberately changed	.13	.13	.5[c]	.14
Location can be changed from chest to	.63[c]	.13	0	0

head				
Concentration can be changed from chest to head	.25	.38[b]	0	0

[a] Different from one other cluster at a preset criterion that takes into account both mean differences and variance.
[b] Different from two other clusters at a preset criterion that takes into account both mean differences and variance.
[c] Different from three other clusters at a preset criterion that takes into account both mean differences and variance.
Italicized constituents differentiate by their absence.

Table 2

Prevalence, Significance and Stability of the Sense of I: Differentiating Constituents

	Cluster 1	Cluster 2	Cluster 3	Cluster 4
When Experienced				
Always aware of the sense of I.	0	0	.33[c]	0
Usually aware of the sense of I.	.63[c]	.13	.33	.14
Usually marginally aware of the sense of I	.25[b]	0	0	.14
Often aware of a sense of I	.13	.25[b]	0	0
Able to experience a sense of I at will.	*.13*[b]	*.13*[b]	.59[b]	.57[b]
Sometimes unable to experience the sense of I.	.13	.5[c]	0	0
Unable to experience a sense of I when extremely stressed.	0	.38[c]	0	.14
Does not experience a sense of I when caught up in other things	.5[b]	.88[c]	*.09*[b]	.43[b]
Most aware of the sense of I when alone.	.25	.63[c]	0	.14
Would like always to be aware of a sense of I	.13	.25[b]	0	0
Perceived significance of the experience				
Experience of the sense of I is perceived to be significant.	1	.75	.75	.71
Significance of experience depends on its location	.38[b]	.13	0	0
Whether or not sense of I is experienced affects functioning	0	.38[b]	0	.29
How sense of I is experienced affects what person does	.13	.5[c]	0	.14
Experiencing a sense of I allows person to be more aware of everything	.25	.5[b]	0	0
Sense of I is experienced as source of	.38	.63	.58	*0*[c]

actions				
Has more vitality when sense of I is experienced	.38[b]	.13	.08	0
Experiencing a sense of I allows person to feel grounded	.13	.25[b]	0	0
Experiencing a sense of I gives feeling of strength	.13	.25[b]	0	0
Stability of the Sense of I				
The way sense of I is experienced has changed over the years.	1	1	*.67*[b]	*.71*[b]
Actual sense of I has changed.	.63[b]	.5[b]	*0*[b]	*.14*[b]
Actual sense of I has not changed.	.13	.25	.5	.57[b]
Experiencing a sense of I can be nurtured.	0	.38[c]	0	0
Sense of I has grown stronger	.38[b]	.38[b]	*0*[b]	*0*[b]
Person was aware of sense of I as a child.	0	0	.33[b]	.14

[a] Different from one other cluster at a preset criterion that takes into account both mean differences and variance.
[b] Different from two other clusters at a preset criterion that takes into account both mean differences and variance.
[c] Different from three other clusters at a preset criterion that takes into account both mean differences and variance.
Italicized constituents differentiate by their absence.

Table 3

Relationship of Sense of I to the Sense of Self and to Thinking and Feeling: Differentiating Constituents

	Cluster 1	Cluster 2	Cluster 3	Cluster 4
Relationship of sense of I to sense of self.				
Sense of I is related to sense of identity.	.88	1	.92	.86
Sense of I is the same as personal identity (who I am)	.25	*.13*[b]	.5	.57
Sense of I is not the same as personal identity.	.63	.38	.18	.29
Sense of I is sometimes identical to person's identity.	.25[b]	0	0	.14
Sense of I is the core of personal identity	.25	.38[b]	0	0
Experience of sense of I is related to sense of personal wholeness	.88	1	.75	.71
Experience of sense of I allows self-	0	.13	.08	.43[c]

knowledge.				
Sometimes actions not congruent with sense of I.	.38[a]	.13	0	.29
Associations with Thinking and Feeling				
Sense of I is associated with thinking.	.88	1	.92	*.43[c]*
Sense of I is associated with feeling.	1	1	*.59[c]*	1
Sense of I always associated with thinking	0	0	.33[c]	0
Association of sense of I with thinking or feeling is situation dependent	.63[b]	.5	.17	.14
Emotional feelings affect how sense of I is experienced.	.88	1	*.58[b]*	1
Sense of I is stronger when experiencing positive emotions	0	.13	0	.29[b]
Does not experience a sense of I when experiencing intense negative emotions	.25	0	0	.29[b]
Individual thinks about rather than experiences feelings	0	0	.25[c]	0
Sense of I is regularly not associated with feelings but with thinking about feelings	0	0	.33[c]	0
Sometimes detaches from intense emotions by analyzing them.	.25[b]	.25[b]	0	0
Emotional feelings affect where sense of I is located.	.5	.63	.25[b]	*0[c]*
Chest location when happy	.25[b]	.25[b]	0	0
Chest location when sad	.25[b]	0	0	.29[b]

[a] Different from one other cluster at a preset criterion that takes into account both mean differences and variance.

[b] Different from two other clusters at a preset criterion that takes into account both mean differences and variance.

[c] Different from three other clusters at a preset criterion that takes into account both mean differences and variance.

Italicized constituents differentiate by their absence.

Table 4

Relationships with Social Interaction: Differentiating Constituents

	Cluster 1	Cluster 2	Cluster 3	Cluster 4
Impact of Experience of Sense of I on Connectedness with others				
How sense of I is experienced affects feelings of connectedness with other people	1	.88	.75	.71

Does not feel connected when not experiencing a sense of I	.25[b]	.13	0	0
Feels more connected when sense of I is stronger	0	.25[b]	0	.13
Experiencing sense of I is associated with feeling disconnected	0	.5[a]	.25	.14
The stronger the sense of I, the more isolated the person feels	0	.38[c]	0	0
Feeling of connectedness related to location of sense of I	.75c	.13	.17	0
Feels more connected when experience is in chest	.75[c]	0	0	0
Feels less connected when experience is in head	.5[b]	.13	0	0
Impact of Others on the Experience of the Sense of I				
How sense of I is experienced is related to who person is with	.75	.88	.5[c]	.88
No sense of I is experienced when interacting spontaneously	.25[b]	.13	0	0
Sense of I diminishes when uncomfortable with someone	.25[b]	.13	0	0
Sense of I withdraws when uncomfortable with someone	0	.25[b]	.08	0
Sense of I is in head when uncomfortable with someone	.25[b]	.13	0	0
Sense of I stronger when with intimates.	.25[b]	0	0	.29[b]
Sense of I is stronger when with people who are not intimates	0	.25[b]	.08	0

[a] Different from one other cluster at a preset criterion that takes into account both mean differences and variance.

[b] Different from two other clusters at a preset criterion that takes into account both mean differences and variance.

[c] Different from three other clusters at a preset criterion that takes into account both mean differences and variance.

Italicized constituents differentiate by their absence.

Appendix 4
Cluster 1 Prototypical Protocol

I: Interviewer
P: Participant

I. In your own words and in as much detail as possible, please tell me about your experience of your sense of I right now.

P. Right now my sense of I is I feel really peaceful, I don't know if that has to do with just coming from yoga, but yeah, I feel like spirituality has something to do with that too, it's kind of like an at one-ness or something, and I feel attuned to nature when I really feel I am myself, and there's no anxiety there. I guess there are different times when that is a part of me, when the anxiety is there, and so I can't say that this is always my sense of I. It changes.

I. Can you get a sense of the I that's behind the anxiety or behind the at one-ness, behind the serenity, the sense of that subjectivity or that experience of I-ness that has the other experiences. Do you know what I mean.

P. I'm not sure if I do know what you mean.

I. I'll just ask the various questions, and probe a little bit and we'll see where that takes us. Sometimes people seem to be able to locate their sense of I. Do you reverberate with that. Where do you experience your sense of I right now?

P. Yeah, to me it's like in my chest, probably my heart. That's where I feel the sense of I.

I. Can you say more?

P. That's what feels, like is the centre of myself, where everything else, like where my feelings are, yet sometimes they're in my stomach too, but that's where it starts, and if there's fear and that I really feel my heart beating, and then it just kind of moves from that central area to other places.

I. And that's where that feeling of "This is I" is, there in your heart.

P. Uh-huh.

I. And that's where it is right now.

P. Uh-huh.

I. Can you say anything more about how it moves to other places.

P. I guess, you know, when there is fear, then I feel a knot in my stomach or in my throat. So I don't know how it gets there, but that's what happens.

I. And then when you have the knot in your throat or the knot in your stomach, then that is where your sense of I is located as well?

P. Hm, I think so, because that's the awareness, you know, when I sense that it kind of takes precedence over the other areas.

I. And that's where the awareness is, by the knot in your throat or the knot in your stomach.

P. Yeah.

I. The next question is, Do you always experience your sense of I in the same place you do now. You already mentioned that when you experience fear it's different..

P. Yeah, there's times when, if I'm in a group, with a group of people, and we're taking turns talking, sharing something of our feelings and experiences, then

sometimes my sense of I is where I'm thinking, and thinking about what feels right for me to say at that particular point in time.
I. And where is that?
P. Then, it's totally a cognitive thing, right, because I'm thinking of experiences to contribute that are mine and that feel right to me to say, so even though I may be listening to other people as they take there turns and stuff, I also have to try and relate my experience to what they're saying, and I want the thing that' I'm going to say to be individual, like I don't want to be repeating what someone else is saying, because then I wouldn't be me, you know, so then I know that somewhere my memory has to come into play, and so that's also a part of my sense of I.
I. And when you do that, when your sense of I becomes your thinking, is there a location in your body where you experience it.
P. Sometimes it feels like it's in my forehead. But my memories, I'm not sure about that. I think the thing with the forehead has to do with the concentration for me, because then I feel some kind of tension there, when I'm really thinking.
I. Does it feel like it's actually in your forehead, or behind your forehead, in your brain or behind your eyes or something.
P. I think it feels more like right where my forehead is. Yeah, like I know, if I happen to look at my self in the mirror at that particular time, then I know that I have muscles there that are active, so I don't know if that's part of it. I guess it is.
I. It could be. I'm going to probe a little. You've said that when you're thinking the sense of I is in your forehead. Are you ever aware of it somewhere else when you're thinking.
P. There might be times when it is further back and you know, it's hard for me to place where my brain is. I don't know if I have an awareness of that, you know. But I'm aware when I'm thinking, there's something clicking inside of my head somewhere, but I don't feel that.
I. And your sense of I isn't necessarily associated with the thinking or with the clicking as you say, that's happening in your brain, it is or it isn't.
P. It is.
I. It is associated with the thinking that's going on in the brain. Can you have thinking going on in your brain and not have your sense of I associated with it.
P. That's a good question. I'll try and think if there's other circumstances, you know. There may be times when I'm both cognitively and emotionally involved at the same time, so then it might feel like my sense of I is maybe in a few places at once, or else going from one to the other.
I. So that your sense of I is your feelings and your emotions, and your thinking, both at the same time.
P. Yeah, yeah, like just this evening when I had the car problems, and I'm trying to think, okay, now what am I going to do, right, and I'm feeling all the anxiety and yet I'm trying to think how I'm going to get out of this problem.
I. And your sense of I-ness is associated with both.
P. Uh-huh.
I. Can you deliberately change where your sense of I is located?
P. I've never thought about that before.

I. Like if your sense of I is in your chest right now
P. Uh-huh.
I. Could you shift it somewhere else.
P. Yeah, I suppose if I wanted to change that, I guess all I'd have to do is go look up a problem and try and solve it, and get out of more of an emotional state into a cognitive one.
I. But while you're sitting here and your sense of I is here, and you have that sense of wholeness and so on, you can talk about that and describe that and so on, and not have your sense of I move from here (chest) to your brain.
P. Yeah, it doesn't feel like it...
I. Like it's here (head).
P. Yeah.
I. Might you change the location of your sense of I at other times? You said you could move your sense of I by going to solve a problem. Would you be able to do it at other times, might you have occasion to do it at other times.
P. Yeah, there might be times when I do that. Maybe in conversing with people too, that might happen. Depending on the topic matter, you know, if it's an intellectual conversation or something. And that can be kind of embarrassing. It just reminds me of some phone calls I've had with this particular person, and we're flirting back and forth, right, and so then it's both an emotional and a cognitive thing, because he's quite witty and intellectual, yeah I forgot about that. It kind of shifts back and forth then.
I. Can you say more about the switch?
P. Well, because then I'm kind of wondering about how I'm coming across to the other person.
I. So what does that do to how you experience your sense of I or where you experience it.
P. I don't know, I guess I get kind of self-conscious.
I. And where do you experience that?
P. I would have to say it's more in my chest area again. It's not really an anxiety, but it's kind of an uneasiness in some respects.
I. It sounds like if your sense of I shifts into your head, be it your forehead or farther back, it's when you're involved with cognitive stuff.
P. Yeah, and then I think about when I'm reading. If I'm reading something like an adventure story, or something that's not scientific, you know what I mean, something that's more literary than that, then I would say my sense of I would be in my head, because I'm trying to picture the characters and their experiences and all of that sort of thing, and like I'm right in there with them in some way, and to me it's, I don't know, maybe there is a bit of a back and forth thing happening there too. Most of it would be I think at a cognitive level, but some of it at an emotional one, too, and so it would transfer back and forth. Between the head and the chest.
I. Does it make a difference where your sense of I is located? You've said it will shift from your head to your chest, depending on whether you're feeling a bit anxious or are involved in something cognitive. When I ask does it make a difference, what I'm really asking, is it sort of important to you to experience it in a particular place, does it make a difference to you in the way you function, if you experience it one place or another.

P. In the way I function?
I. Yeah. Like do you have a preference.
P. I'm not sure if I understand the question, but to me it makes a difference depending on what the situation is, so I can't just say a blanket statement.
I. Can you say more about that?
P. Yeah, I guess, like if it's something cognitive that I'm doing, then I would prefer to feel like my sense of I is more in my head. But if it's probably anything else, and maybe it depends on the person I'm with, too. So, because I think that my defenses are better when I'm in a cognitive state then when I'm in an emotional state. And so, when I feel like I have to protect myself in some way, I would rather be experiencing myself at a cognitive level.
I. So it would be up there.
P. Yeah, yeah.
I. So then experiencing yourself in your head, in your cognitive processes, helps you to function more effectively.
P. Uh-huh. Yeah. But if it's a person that I feel I can be open with then I would rather experience my sense of I in my chest.
I. And you have some control over that?
P. Probably, yeah. Like I would know from past dealings with that person where I need to be.
I. Can you say more?
P. No, I think that's it.
I. When are you aware of your sense of I?
P. When. Good question. Not that I've really thought about it much. The best time is when I'm by myself. And maybe the worst time is when I'm with somebody where I need to protect myself.
I. Can you say what would happen?
P. Yeah, when there's no trust level there, then I don't feel I can be myself.
I. So where does, your focus of attention changes, it's not able to carry a sense of I as
P. Yeah, I can't, it's like I stay in my head or something.
I. Okay. But is there the sense of I in your head then?
P. Yeah, but it's not the same, it's not the same, it feels kind of frustrated, you know, and I don't feel happy at that point, when I'm in that state.
I. I guess what I'm asking is when you're in a situation like that where your defenses are up, do you still do have a sense of I. It's in your head, it's not comfortable, is there less sense of I perhaps
P. Yeah, because I'm focusing on the other person so much. I think I still have a sense of I but it's not as clear to me.
I. Are you able to experience a sense of I whenever you want to?
P. I don't think so. I don't think, I'm not sure how to put that, I think that a few years ago I had a harder time with that. And so now , now that I've had more time to explore what my interests and dislikes are, I haven't had to provide for the needs of others, you know my kids are older now, that sort of thing, then I developed more of a sense of I. But I don't think that I'm totally there yet. I think I'm still working towards that.

I. Do you want to say a little more about when you don't experience a sense of I or when you didn't experience a sense of I?
P. Well, I think, there are times when I feel kind of over burdened with responsibility. Responsibilities that have nothing, well not really nothing, but that have little to do with getting my own needs met. So then I feel kind of mixed up and confused, you know.
I. And then your focus of attention
P. My focus of attention is in meeting these needs of other people.
I. Yes. And there is no awareness of oneself. So there's no awareness of a sense of I.
P. Yeah.
I. Does it make a difference whether or not you experience a sense of I? There may be times when you don't experience a sense of I, and you've said that is not a good time for you in that
P. Uh-huh.
I. your focus is too much elsewhere.
P. Yeah.
I. Can you say more?
P. So how that relates to the question of is there a preference of where I have a sense of I, or where I experience that, in that respect, no, I would prefer that I would be experiencing that sense of I rather than not. So at that point, yeah, I wouldn't care where it was just as long as it was somewhere.
I. Just as long as you had it.
P. Yeah, yeah.
Specific questions
I. Does your experience of your sense of I relate in any way to your sense of who you are?
P. Right of the bat, when I think of who I am as a person, probably one of the first things that comes to mind is I am a moth. I never forget that, it seems.
I. That is a part of your sense of I.
P. Uh-huh. Yeah. But, you know, then there is all the other things too, you know, like I'm a thinking person, I'm a feeling person, cognitive and emotional.
I. Now when you , this gets very picky, when you experience a sense of I, do you have a sense of those aspects of yourself, or do you have to cognitively think in terms of I am a mother, I am a thinker, I am a feeler, or do
P. No, I feel that.
I. You feel that, that is, that comprises you. Is it always like that?
P. Maybe not always. I'm sure that there's times that it only comes up as a cognitive thing.
I. Would you say that your experience of your sense of I is related to how "whole" you feel as a person?
P. Well I think it has something to do with being involved in native culture, and I've been thinking a lot about that the last four months or so, and that, I've always kind of worked towards a holistic self, and you know, I like trying to take care of myself in a holistic sense. And when I think about it, even as a person twenty years ago I was like that too. I was always trying to find something like that. Those kind of environments

that were conducive to that, and not just for myself but for my children too. So that's part of it, some of the issues that are still, that are very important to me now even were twenty years ago, so I know that's very much a part of who I am. It's not a transient thing.

I. And your experience of your I-ness is associated with that wholeness, that is also a sense of that wholeness?

P. Yeah. And something about diversity. that has always been in the picture, always, even longer than twenty years ago. that I liked diversity in my life, not having repetitive stuff around me, so that's a part of me that's still with me, so I don't know, something about diversity is important to me, having a lot of interests.

I. And all of those interests are associated with your, or represented by your sense of I-ness as well?

P. And a sense of wholeness.

I. And a sense of wholeness. The wholeness is part of the diversity, or the diversity is part of the wholeness.

P. Right.

I. And all of them are I in a sense?

P. Yeah.

I. Some people describe their sense of I as a reaching out, others, as a receptivity. Does either of these descriptions fit your experience of your sense of I right now?

P. I would say more as a receptivity. I'm not one that reaches out that much.

I. And so your feeling of I-ness is associated with, or seems to be a receiving.

P. Uh-huh.

I. Can you say more? Is it always like that?

P. Well I guess that there are times when I do reach out.

I. Is it your sense of I that reaches out? Is that associated with the reaching out?

P. I think that's something that's just something new for me. So I'm not sure if I can say much more about that.

I. Does your experience of your sense of I right now seem to be associated with thinking. You've already talked about that. Do you want to say more?

P. No.

I. Does your experience of your sense of I right now seem to be associated with feeling? Do you want to say more about that?

P. I know that I talked about the anxiety as a feeling, and that I very much experience that in my chest.

I. And the present experience of I-ness, which is in your heart area has to do with the feeling of at one-ness?

P. Harmony.

I. The next question is related. Would you say that where you experience your sense of I is related to how you feel. You already talked about anxiety in the upper chest and the throat, and fear in the stomach.

P. Fear in the stomach and the throat.

I. Fear in the throat. Anxiety is not in the throat then.

P. Not really. It's more in my chest.

I. What about say when you are feeling happiness or sadness.

P. Yeah, sadness would definitely be there too, in the chest. Happiness, yeah, yeah, all in here.
I. And you always experience it like that.
P. I think so.
I. Would you say that your experience of your sense of I right now is related to your feeling of personal agency, of being the source of your actions.
P. Yeah. I would say that.
I. Can you say more?
P. Maybe because I'm going to yoga. And I'm doing that with myself, so it's definitely a me thing, even though there's a teacher leading it, but I'm doing that work and I'm the one feeling that work.
I. And it's the I that's involved in that.
P. I'm the one that feels the struggle when it's there and then the sense of relief when it's relaxation time. So, that's why I like yoga, because to me it's like, I did that. I made myself happy.
I. Do you always experience it like that?
P. I think so. Now more than ever. When I was younger it wasn't like that at all. I always looked elsewhere for the source of happiness and I had no idea that it was supposed to come from inside. I never had that kind of role modeling. So, I wasn't very happy then, you know.
I. Would you say that your experience of your sense of I right now is related to your feeling of efficacy, of having some control?
P. Yeah, I would have to say yes.
I. Can you say more. Do you always experience it like that?
P. That's a tough question, because, you know if you would have asked me that two weeks ago I'm wondering if I could have said that, because of my job situation, it was very stressful, and I didn't feel like I was in control, and I don't know how I would have answered this. I don't know if I would have had as much of a sense of I because I was really struggling with a depression and then I wouldn't have felt like I had a sense of efficacy like I do now.
I. Earlier, when you were meeting needs of others, how would that have related to your sense of efficacy, and to whether or not you were the source of your actions. Would you have had that same sense then?
P. No, I don't think so.
I. Perhaps because it seemed to be focused on something else. Do you want to say more?
P. No.
I. Would you say that your experience of your sense of I is related to your sense of vitality and aliveness?
P. Yeah. That's very much related to what I was just saying that, when I'm in a depressed state I don't know if I have a sense of I. And so if you're depressed, you're not feeling very vital, you know,
I. And when the sense of I comes back?
P. Then the energy and the vitality is there.

I. Okay. Would you say that where and how you experience your sense of I is related to what you are doing? You touched on this a little bit in connection with solving problems.
P. Yeah, well, a little bit, I think yoga really comes into this, doesn't it, because, after I've done a sjavasan I feel like my sense of I is all through my body. Like there's an energy just going up and down, and so, what was the question again?
I. Would you say that where and how you experience your sense of I is related to what you are doing?
P. Yeah, so obviously if I finish sjavasan then my sense of I feels more holistic, my whole body as opposed to just my chest area, you know, so there's another example.
I. As well as the others you've already given. Would you say that where and how you experience your sense of I is related to whom you are with? You already talked about that as well? Can you say more?
P. I don't think so.
I. Does how you experience your sense of I make a difference to your feelings of connectedness with other people?
P. Yeah, definitely. Because if I'm feeling depressed, then I don't have a very good sense of I, and I obviously don't feel connected to other people, because then if I was feeling that then I wouldn't feel depressed.
I. If you were feeling connected with other people
P. I wouldn't be depressed.
I. So that your feeling of connectedness is very much tied up with your feeling of your sense of I.
P. Uh-huh.
I. When you have your sense of I the feeling of connectedness is there. And when the sense of I is not there, then the connectedness is gone. Is it always like that?
P. Well, I'm just trying to think. Maybe in the past maybe my connectedness was not as healthy, or what my sense of connectedness to others wasn't as healthy as what it is now. Because now I can see that to be connected to other people I have to know who I am first, and I don't think I realized that a few years ago. Because like I was talking earlier about I'm in a situation in a group, and we're talking about thoughts and feelings, even though what I'm saying might be a little bit different from what they're saying, I feel like I'm really connecting to them because it is similar to their experience in a way but different. And I feel like we're connecting in that way. And there used to be times when I couldn't talk in groups at all, I was just too self-conscious, but not necessarily self-aware.
I. Do you have an awareness of your sense of I having changed over the years?
P. Yeah, I think I've answered that quite a bit.
I. Do you want to add anything?
P. I don't think so.

Cluster 2 Prototypical Protocol

I. In your own words and in as much detail as possible, please tell me about your experience of your sense of I right now.

P. My sense of I, I guess you're talking about my self-awareness, like, I mean I know that I have my own sense of self-awareness, aware that I'm a , just another being on the planet, I don't think I'm the center of the universe and everything revolves around me. When I was a kid I used to think that when I left the room everything just stopped, a stasis sort of, I guess I realize I'm just like a, I can't even say I'm a cog in a big machine, I can go do whatever I want to. As far as I'm concerned I'm just along for the ride, I just want to experience things.

I. I'd like to focus it a little bit differently. You've expressed quite clearly what your sense of that is, and now some people seem to be able to locate where their sense of I resides. As you have that kind of self-awareness, do you have a sense of where that awareness is?

P. Yeah. It's weird, I guess you could kind of say it sort of runs up from a, maybe it's just indigestion or something, but right up from, through the sternum up, I get a feeling along in there, but also right along the back of my head it seems, when I begin to think about stuff like that. Maybe it's just tension, that's entirely possible, stress, whatever, but I seem to get a feeling in the back part of my head, I seem to become very aware of that.

I. Okay, the back part of your head, on the outside or the inside.

P. On the inside.

I. And also in here (chest), in the middle of your chest?

P. Middle of my chest, yeah.

I. And again, is that sort of on the inside of your chest.

P. Yeah, it is on the inside, and it's like a , almost like a ticklish feeling, but it's off to the left side just a little bit. It's a very strange feeling, I can feel it right now like when I think about it.

I. So if you don't focus on something else then you have that kind of sense in here (chest).

P. Yeah.

I. Is that where it is right now?

P. There (head)

I. And in the back of your head.

P. And in the back, like right along the back sort of up, this is the crown right up here? Right along in there.

I. And would you say that a sense of I-ness or a sense of subjectivity is associated with that.

P. Yeah.

I. That's where your sense of I is.

P. Yeah. When I feel those, maybe I confuse cause and effect, when I feel that, sometimes I'll begin to think more introspectively. Or maybe it's what I think introspectively. Like I say, maybe it's just stress, maybe it's

I. Well, who knows really, huh? But that's where the sense of I is kind of concentrated, that's where you have your awareness of yourself as a person. Is it in both places at the same time?
P. Yeah, yeah.
I. Like right now, it's in both places at the sane time.
P. Yeah, both.
I. Okay. Do you always experience your sense of I in the same place that you do now. I'm going to say place even though it's sort of like places. Always experience it there?
P. Yeah, I'd say most of the time. I can't imagine my sense of I in my foot or something. This is
I. Might you experience it anywhere else in your body.
P. Gee, I guess I could, I mean, maybe, it would depend on the experience, I mean, if I'm eating a good meal, or making love or something, maybe then I feel it in different places, but if I'm going to be self-analyzing or, that
I. That isn't something you've been aware of. You haven't been aware of experiencing your sense of I in other places.
P. In other places, no. No, this is, that's it.
I. The next question may not be relevant. Can you deliberately change where your sense of I is located right now.
P. Well, I guess I could change between the two spots, but that would be more be like concentrating about it and just
I. Okay, so the feeling is in both places but it would be a matter of concentrating more on one or the other.
P. Yeah, I guess so, like it wouldn't be a matter of getting rid of one of them, but just a matter of being more aware of the feelings in one of the places than in the other.
I. Does it make a difference where your sense of I is located. Does it matter where your concentration is, whether you're more aware more of your head than in your chest area.
P. Yeah, I think you know if it's more of a, it seems like if it's more of troubling thoughts about myself awareness, then it seems to be more in the chest but if it's more, maybe, like I say, maybe it's just the way I was, you when you're a child you're taught that the heart is the seat of all your emotions or whatever and your brain is your higher thinking. Maybe that's it, I'm more aware of the feeling, if I'm more troubled then I'm thinking about my self, my self awareness, then I just project into my chest, or that I'm just more aware of the feeling in my chest.
I. And when it's in here (head)?
P. It's more a, like if I'm reading a book and it brings me to think about myself, that's a little more in my, I get the feeling more along here and it's on the, the more I think about it like it's more on the left side than it is on the right. I don't know if that's significant at all.
I. It's pretty individual, it's different for different people. When are you aware of your sense of I?
P. When I'm alone. I spend a lot of time alone because I live alone, or I lived alone until very recently. So usually when I'm outdoors, you know, not like when I'm playing

sports or something, but more like when I'm sitting around a campfire or something, just outdoors looking at animals, whatever.
I. Also by yourself.
P. By myself.
I. Okay. Then the next question is sort of the converse. When would you say you don't experience a sense of I.
P. When I'm totally engrossed in something, like if I'm watching a movie or something, or if I'm reading a book and I'm just completely into it, I might just be absorbing information and later on I'll be able to reflect back. When I'm with my friends, or out doing something. If I'm very busy I tend not to think about it at all. I used to be very aware of myself when I was driving for some reason. When I would be driving it was almost like I'd go into a trance or something, I don't know.
I. And was your awareness in the same places.
P. I was more concentrating on what I was, I was very aware of myself, but I wasn't, I mean I had to be concentrating on the driving so I wasn't so much concentrating on any feelings.
I. But the feelings were in the same place, they were in the chest and in the back of the head.
P. Yeah.
I. Okay. Are you able to experience your sense of I whenever you want to?
P. No.
I. Can you say more about that?
P. If I'm very stressed out or I'm very busy, I just can't, you know, if the phone is ringing all the time, and I've got all these things to do, I just don't, I might think about it a little bit but I can't just turn it on and off. And sometimes it will happen to me when I don't want it to, you know, like I'll become very aware of myself when I don't, when it's not really appropriate, having dinner with my family or something. Just sort of, not drift off but become very self-conscious.
I. So in other words, that leads into the next question. Experiencing a sense of I doesn't have the same meaning or significance for all people. Does it make a difference to you if you experience your sense of I, like right now.
P. Yeah it makes a difference to me because it affects the way that I live my life. I'll be quite honest with you, when I was in my teens, I'm 31 now, when I was in my teenage years, I did a lot of drugs, I did a lot of drugs, and that's when I really became very aware of myself. You know when they say mind expanding drugs, that's , well I did quite a bit of it. I don't anymore, it's been ten years or more since I touched anything. But it really did expand, made me very aware of myself, my surroundings, my place, I guess on the planet. I started to travel a lot, things I got to see, what it's like for other people.
I. And so becoming more aware of yourself, having a greater awareness of I, was a positive thing for you?
P. Yes, very. I wouldn't be who I am today if I didn't have that.
I. And at other times it can become a negative thing
P. It can become a negative thing because, I find that I'm not much of a person for, you know when people say you have to be a team player, things like that, I just can't.

I can't immerse myself into a mob or a group or a team or whatever they want to call it. I just can't do that because if I'm told what to do too many times I just rebel inside. I guess my sense of I comes out completely and I just rebel.
I. Uh-huh. For some people, when they lose their sense of I they don't function as well within a group. Correct me if I'm wrong, you were saying that when your sense of I gets very strong then
P. Then I don't function at all in a group.
I. Then you don't function in a group.
P. I tend to go off on my own then, you know. I work much better when it's just myself. You were saying some people don't function well when they lose their sense of I?
I. That's right.
P. I don't function well when I get too much of a sense of I. I guess it's the exact opposite I think.
I. When you have that strong sense of I, and you're in the group, is your sense of I does it go in a different direction from what the group is doing? Can you say more about that?
P. I might even agree with what the group is doing, or I might be, you know, I have no problem with the task or the direction of the group, but I get the feeling that I don't want to be in a group. I get a, maybe it's just because I spend so much time alone, but I don't want to be, but I've always been like this, my entire life, so I don't know. I don't, it's not that I don't agree with what the group is doing, or go in another direction, I may go in the exact same direction, but individually. On my own.
I. And you're aware of a strong sense of I when it's like that.
P. Yeah, yeah. Like a lot of people say it's just stubbornness, but it's not like I'm stubborn or bull headed or anything. It's just that I would rather do it myself, and be more aware of myself and everything that's going on around me than to be just part of a group.
I. To kind of lose yourself.
P. I don't like to lose myself in a group or a mob or anything like that.
I. Can you say more about losing your sense of I in a group.
P. It has happened to me sometimes, and it's scary for me. It's almost as if I have no memories of the, I mean, I do have memories of the but it's not the same type of memories, it's a We were doing this or something, rather than, normally when I think back on something I can recall what I was thinking, how I was feeling. If I'm by myself I can tell you what I felt like when I was having breakfast this morning, but if I'm having breakfast with a whole bunch of people all I can tell about it is, we talked about this, and we ate that, and I might say, I felt uncomfortable or something, but I don't have the same, my perception is completely different if I'm in a group, and if I'm actually really caught up in the group. And it used to happen a lot, I was very involved in music for a long time, and like punk rock music, like, and I don't know if you've ever music videos of all the kids in a pit. That's where I would lose myself, and I just wouldn't have any, it would seem that I would almost lose my control, because I wouldn't be able to control, too many people would have input on my own perception

of reality, you know, jumping around, bumping into me, whatever, and I just, I don't like it and it just seems I lose track of what's going on. I don't like it at all.
I. So maybe it's not so different from what other people report. Because what they say is that when they are in a group they don't have a sense of I, and therefore they have a hard time functioning in the group. But what they're saying is they have a hard time functioning in the group as themselves, you know, they also kind of get lost in it.
P. I just have a hard time functioning, it's like I'll just sort of shut down. It's real easy for me to have, like if it's a task oriented thing like on a computer, I have no problem dealing with lots of information coming in, and doing a lot of different tasks at the same time. But if its a lot of people, telling me things or coming into my own little space, hen I just become, it doesn't take very long for me to just become lost, just a zombie. I'll just get down to the point where I can't do, it isn't that I can't do anything, but I have to do one thing at a time.
I. So that you can retain that sense of I as you deal with
P. Yeah, yeah, otherwise I'll just be, I won't be able to do anything. I mean, I might be able to do some things, but I'm not going to do them properly or in the way that I would like to.
I. Do you retain a sense of I when you're working at a computer.
P. Actually, it all depends on what I'm doing. If I'm writing, doing research or something, yeah. Then I retain a sense of myself, but if it's something like I'm playing a game, then no, then I don't. I'll just, I will become completely different.
I. You're part of the game.
P. Then I'm part of the game completely.
Specific questions
I. Does your experience of your sense of I relate in any way to your sense of who you are?
P. I'd have to say that my sense of I and my sense of who I am, I can't separate the two, but if you say my sense of what I am, those are completely different.
I. Can you say more.
P. If someone asks me what are you I would say, Well I work at such and such a place, and I'm so and so and I'm 31 years old and I'm .. and. I'm ....'s kid, that's what I am, but if people ask me who I am, then it's a completely different thing.
Introspective, I guess, almost a bookworm, I guess you could say I'm sort of a loner. That's not by choice necessarily, it's just that I can't find very many people with the same interests or the same view of life. The same qualities in themselves. So it's a completely different thing if you ask me who I am.
I. And your sense of I is the Who I am.
P. It's the who I am, not the what I am.
I. Okay. I your experience always like that?
P. Yes. I'm not my job, I'm not my hobbies, I'm not anything like that. That's not who I am. I am something completely different, the sum of the parts.
I. Would you say that your experience of your sense of I is related to how "whole" you feel as a person?
P. I don't know. Like I judge, there's different ways I judge myself whether or not I'm whole or not. You know. I don't judge my, if I'm whole, with my job or anything,

they relate more to the what I am things. The sense of wholeness as a person, I'm a completely whole person no matter what. Everything else is just accessories. It doesn't matter to me if I'm, if I have a girlfriend, or if I have a wife, or a pet or anything like that. None of those things affect how I feel whole as a person. I'm a completely whole person. Nothing could ever make me less than a whole person.
I. And that is your sense of I.
P. Yeah, I as a complete identity that is separate from anything I do or have or partake in, and I'm not a, it's completely separate.
I. Is it always like that?
P. Yeah.
I. Some people describe their sense of I as a reaching out, others, as a receptivity. Does either of these descriptions fit your experience of your sense of I right now?
P. I don't know, I don't think I like the receptivity thing because like I say, it's completely separate, completely whole, I can't add anything to it. I might become more aware of certain parts of myself, certain you know, certain aspects of my identity, but I'm not going to be adding things on purpose. People aren't going to be putting in to me unless by accident or through conversation I become more aware of something. And as far as the reaching out part, Like I can't consciously say, Well I'm going to become more aware of myself by reading more poetry or something. It's just not going to happen.
I. So neither one of those has any kind of bearing.
P. Neither one, no.
R. Does your experience of your sense of I right now seem to be associated with thinking?
P. I think that my sense of I and my sense of identity, it's like a whole, it's the sum of all the actually relevant thoughts I've ever had, that I've retained, that have made me say that this is how I want myself to be, or not how I want myself to be but, this is right, this is wrong, it's just the sum of all those.
I. And it's those thoughts that comprise your sense of I.
P. Yeah, like I think if I could write them all down or somehow get them all together into one place, it would be, there would be a stack of paper that would be my sense of identity. But I guess you couldn't put anything, you know, how do I say this, for all I know my sense of reality, my sense of identity is completely different that yours. (digression into color blindness).
I. When you say your sense of I is associated with those thoughts that you have had, do you experience that as much in your chest as in your head.
P. Right now I feel it in my head, a more intellectual introspective type of thing, but if my sense of I is in a , Why didn't such and such a thing work out, or whatever, then it would be more, (chest) like I say it's more stress related.
I. Does your experience of your sense of I right now seem to be associated with feeling?
P. No, no. Now it's more like, it's an intellectual thing. It's like I'm thinking abut it.
I. And at other times.

P. At other times, if it is an emotional thing, I guess there is a complete, half of my sense of identity is my emotions, the effect, the way I see everything, or perceive everything. So you know, I feel it in a different place.
I. And that is experienced as a sense of I in here (chest), and is associated with the feelings. Do you want to add anything.
P. No.
I. Is how you experience your sense of I related to how you feel, e.g. you've mentioned stress, what about anger, sadness, happiness.
P. It affects where I experience it. But as to how, yeah, I guess it does affect how I experience it, because obviously if I'm very upset it's going, I'm going to be looking at myself in a different way, perceiving everything in a different way completely.
I. There is a difference in where you experience it. Is that true for both happy and sad emotions.
P. I don't know, I think that it all depends on, if it's something like, if there's butterflies in your stomach, that's just more like a peripheral thing, I guess. But it's always in the chest.
I. It's always in the chest if you're happy you experience it in your chest as well. And if you have butterflies in your stomach, and that's peripheral
P. That's just something, that's like a cause and effect, that's the effect of it.
I. And then the sense of I isn't with the butterflies. You're aware of the butterflies.
P. No, no. I'm aware of the butterflies, but that isn't my complete awareness of myself.
I. Okay. Would you say that your experience of your sense of I right now is related to your feeling of personal agency, of being the source of your actions?
P. Sometimes I don't even know, I don't always know if I am, like I might be the source of my actions, but there's nothing I can do to affect, I don't believe in fate, any of those types of things, it's just like, it just seems to be random chance the way that things happen. So I can be the source of my actions, but my actions might mean squat.
I. You distinguish very clearly between your sense of who you are and what you are. Does that make a difference as far as being the source of your actions is concerned. Who is the source of your actions, the who you are or the what you are.
P. The who I am. I won't do something that I think is wrong. I never have. I won't.
I. So even though the what you are
P. Might require something that is not congruous with my sense of myself, I won't. Like if my boss is to ask me to do something that I feel is, something that I would have trouble sleeping with after I'd done it, I don't do it. It doesn't matter.
R,. So even though there is a what you are, it's the who you are
P. It's subordinate to the who I am.
I. And it's the who I am that is the source of all the actions.
P. It's the who I am, and the what I am is the result of what, the actions the who I am says to take.
I. Do you want to add anything?
P. No.

I. Would you say that your experience of your sense of I right now is related to your feeling of efficacy, of having some control?
P. I don't, mostly I don't think I do have control in my life. I can control what I'm going to do, but it doesn't make any difference whatsoever, because things just seem to happen randomly. (For a while I was a real believer not in fate, but in coincidence, I feel like I'm just along for the ride, whatever happens happens,. If it happens good, it happens' if it happens bad, it happens' and there's nothing I can do to affect what happens to me. I can just affect the way I react , so.
I. So there's no sense of I that's associate with control,
P. (Conversation re friends' goals, airline pilot friend, very controlling, no personal goals, wants to live now, reacting to what happens, feels the planners might miss things.)
I. Would you say that your experience of your sense of I is related to your sense of vitality and aliveness?
P. No. Because some of the times when I'm most aware of myself, I'm not active at all. And I think about this quite a bit recently, because all I seem to do is work and go home, watch a little bit of tv, maybe go outside and putter around for a little while, and people are always saying, You should get out and enjoy life, and I always say I can enjoy my life in a myriad of different way. I don't have to be going out to night clubs to enjoy my life. I don't think that is enjoying life. Actually that's ignoring it. I would rather be at home, (... talks about many friends dying (33), how he wants to be remembered, conversation re bereavement study, the deaths, etc. how it has affected his attitude of "being along for the ride", personal feelings, awareness of mortality).
I. Would you say that how you experience your sense of I is related to what you are doing?
P. No. Like I say, what I'm doing is the what I am. I guess it's more like how I'm doing is the sense of I.
I. Would you say that how you experience your sense of I is related to who you are with?
P. Sometimes. I become very aware, like I was telling you about my friend the airline pilot, I'm very aware of who I am when I'm around him, because and I only see the guy about once every six months, he lives in a different part of the country. I see the two of us, same upbringing, same education, same age, same experiences, we knew all the same people who dies, but our choices in every situation would be completely different. He makes me very aware of who I am and why am I of a different bent on life than he is. Did I just perceive everything that happened to the two of us in a completely different way or is there something inside of him, his sense of himself, that doesn't let things like that affect him, or they affect him in a different way.
(conversation re seizing control, and how he is afraid of having control, wants to drift on the current, Myers Briggs judging/perceiving styles, his luck with responding to what comes, bad luck with decisions re relationships, schooling, family, etc.)
I. Can you say more about how your experience of your sense of I is related to whom you are with?
P. I've had a lot of girlfriends, not because I'm some promiscuous type, it's just that I don't like to, when I found myself getting too involved in a relationship I felt like I was

losing sense of myself. And the last thing I wanted to wind up being was one of these cute little couples. Someone once said to me, Oh you and her are such a cute couple, and that was it. That was the last time I never saw, it was just like, it's over, and why, well, because I'm not a couple, I'm a single per, I'm myself and you're yourself and I don't want to wind up one of these people who dresses like each other. I just can't deal with that. I had one girl that I went out with for nine and half years, but off and on. And that was probably the only real commitment I've been able to make in my life and that isn't even much of a commitment, and she was very goal oriented but, goal oriented but flighty etc.

I. It sounds to me like depending on whom you are with, really really being with other people accentuates your sense of individuality.

P. Yeah, because I see I see things in other people and I think, why aren't they in me, I see desirable traits in other people and I think why aren't I more like that, you know, and then I realize, you know, because it just wouldn't be me, it would be an act that I would be putting on. Sure, it might make my parents happy and it might make other people happy, but I'm the only person who has to live inside my head, so, you know, I gotta make myself happy.

I. Does how you experience your sense of I make a difference to your feelings of connectedness with other people?

P. Yeah. I don't really feel a sense of connectedness with very many people, like I have a lot of acquaintances here in the city. But I have very few friends. Most of my friends are people who were here in the city and have moved on, but I don't lose track of them. I consider who I haven't' seen in two years more my friends than people I see every day, because I can't connect with people who are, there's got to be something basically, the same kind of senses of ourselves, very self aware, not willing to lose themselves in a group experience.

I. So what you are saying is that you can connected with people who also have a very strong sense of individuality.

P. I can feel very connected with people who don't feel very connected with people. And it seems like I can just pick them out of a crowd, you know, people who are of a like mind to myself, and I can find them etc. I've always felt like an outsider, like in a large group situation I always feel like an outsider. I don't go to nightclubs, but I did something where I didn't have to talk to people. etc. I've seen people go into nightclubs and they do it almost to lose a sense of themselves, because you know it's just sensory overload, there's loud music, there's flashing lights, there's people all over, you're drinking, you're doing everything possible to bury a sense of individuality. Where I find it very disturbing to go into a place like that because I come out feeling more, it's almost like the hour that I spend in a place like that, when I come out I'll be twice as aware for the hour afterwards, and it's just that people who like to be in a group are very judgmental of people who don't want to be exactly the same. I can't conform like that, there's just something inside of me that says, don't, it's wrong. (talks about studying Nazi Germany and being amazed at the group stuff, e.g., at Nuremburg - how it fascinates him how people can lose a sense of themselves, or never even have it, and maybe the group provides the sense of identity)

I. I'd like to go back for a minute to your feelings of connectedness with other people, to make sure I have it straight. Having a strong sense of I-ness, a strong self awareness makes you feel more connected with other people who also have a strong sense of self-awareness.

P. Yeah, because I just can't be, have a feeling of being connected with someone who, I think it's more people who are connected with themselves, you can find them and someone who is not very, I have a very hard time being connected with people who are sensory experience, like that's all that they want, they want to go skiing, they want to go to nightclubs, they want to drive fast, they want to get really high, that doesn't, I have no desire for something like that.

I. Do you have any awareness of your experience of your sense of I having changed over the years?

P. Yeah, very much. When I was a child I was very much a, be a loner type, but then when I got into my teens I lost my sense of I, I just became a, my parents couldn't figure out what happened to me, I became very, I became something that was completely different than what I am. I became like a little skinhead guy. I became part of a group and I lost myself for a couple of years there, and then I started, at first it was just sort of a rebellious thing to do when I was with a bunch of other people who were a bunch of rebels. Then I started to become more connected with like, there was like an intellectual group in there, people who were just non-conformist, who would never conform to, it didn't matter to them how you dressed, what you looked like...I did LSD, mushrooms, things that would cause you to be, to think about yourself. I became more aware of myself, also I think in reaction to losing myself for those years. (Goes on to talk about friends who died as a result of drug abuse, accidents.)

Cluster 3 Prototypical Protocol

I. In your own words and in as much detail as possible, please tell me about your experience of your sense of I right now.
P. In the sense of where I am, or where my thought is coming from.
I. Yeah, that's okay, like where your thought is coming from is probably a good way of getting started.
P. For the most part I experience myself from behind my eyes, because that's where you perceive the world from most clearly. When I remember myself, I am more aware of myself sort of being above, or in the third person, where if I'm imagining experience or remembering experience quite often I'll see myself in that experience, and not as I'd seen it but I'll visualize myself as being an observer of myself rather than being.
I. If I've got you right, when you're just sort of normally thinking and interacting and doing your thing and so on, then your sense, is that your I or your sense of I then, your thinking is your sense of I then, is that right,
P. Right.
I. Is behind your eyes. And at other times it's like you observe yourself. Do you have a sense of where the observer is as well.
P. More often that not I think I'm just out of the person just above or behind so that I see, I don't see my own face, but I can see sort of ..
I. I know. I ask really hard questions.
P. Sort of, for the most part either somewhere above or from I suppose I sense that a lot times I've .?. so I sort of see things in a two dimensional way sometimes, in that if I remember the experience, there would just be a someone who is there rather than say myself. So it would be from above or ground level, just as though I were watching from off to the side somewhere.
I. But then the sense of I is outside of yourself.
P. I think so, yeah.
I. I don't want to put words in your mouth.
Do you always experience your sense of I in the same place you do now. You've already answered that. Like right now it's behind your eyes.
P. Right.
I. Do you want to enlarge on it some more?
P. At this very moment I'd have to say it's very much directly somewhere in here behind where my eyes are in my head. But that varies depending on the situation.
I. Can you say more.
P. Well for instance I just came from the SUB there and there's a lot of people going around there and so there's a lot of student relation and it's a very big place and so sometimes I feel as though I expand to fill the space I'm in, or also in the same sense I'll shrink too, and I'll be in a very small part then. And so I think when you're outdoors it tends to sort of shrink to being somewhere where you're very aware of where it is, whereas if you're in a more enclosed space you become aware of that space you're in. Like in the SUB where there's so much going on and it's a very large space, but it's very claustrophobic at the same time I felt.

I. And so what is it that happens to your sense of when you're in there? You say it expands?
P. Yeah. Because it becomes, you're trying to be aware of so many different things around you that it feels like it's very big, it's very, it's somewhere out there, it's not so much inward anymore, my focus becomes right outward, so
I. And your sense of I also
P. It expands.
I. It expands. It goes outward into the things that you are seeing.
P. Right.
I. Or am I putting it in your mouth.
P. No, no, I think that's the way. But at the same time, if I'm outdoors, which of course has a lot more space, perhaps there isn't so much going on, and so it stays more inward than, but I sometimes, as I say, maybe that's in relation to what I see. If I'm remembering something where usually I experience it from the outside. When you're in that sort of situation I think, I see, it's like my thoughts are sort of swinging around, trying to keep track of everything that's going on, and so whenever I'm back to that I don't feel so much that I'm remembering from the inside, I remember from what I was experiencing from the other side. So it's more at looking in a mirror almost where I'm experiencing more a reflection of what I see rather than what I'm actually seeing, if that makes any sense.
I. Yeah, yeah. I've had that experience of my sense of I moving into something over there that I was very much aware of, so I understand what you're saying. The other isn't part of my experience. If I'm getting you right what you're describing is actually sort of two ways of experiencing your sense of I outside, and one is when you are perceiving everything around you, and the other is when you're reflecting on it and it' sort of like you're
P. On the outside looking in.
I. On the outside looking in.
Would that be almost like you're in the mirror?
P. Something, yes, more like that, I think.
I. Can you deliberately change where sense of I is located, for example, right now.
P. I don't think so, no. Sometimes I can, but not all the time, sometimes if I'm if perhaps I'm in a situation where I don't feel comfortable I will try and change or I'll try and bring myself back in if I feel like I'm getting very spaced as it were, I will try and bring it back in. At the same time, if I'm feeling introverted and very withdrawn, I can sort of project more outward. If I'm aware of something like that, then I can sometimes, but I can't all the time.
I. When you say, if you're feeling introverted you can project yourself out, do you mean outside into what's around you or do you mean bigger.
P. I think bigger. I think I stay a lot of times, I mean, I stay more in the memory where I feel more on the outside when I'm remembering something, but I think for the most part it's like the center stays where it is but the self sort of seems to expand, so that sometimes you feel very much in yourself, and other times, you're still, you still experience the center as where you are, but the self sort of experiences what the self is, and you can project it either very very big or you can draw it in, very small.

I. Okay, so it's like your boundaries change.
P. Yeah, but I think the center, reflecting now again, I think the center more or less stays where it is during the experience. Remembering experience it's like that yourself has expanded to a certain size, and when you remember that experience you can sort of remember it from being that whole space and the center may shift then. But this is getting really, yeah for the most part I'd say, wherever I am the center more or less stays the same, but the self changes to fit the space. Does that make sense?
I. Yeah.
P. I feel like I may be changing what I said before, I'm trying to put it in different words, but.
I. That's what I'm trying to get. This is very clear to me about the self expanding. And about the center staying the same as well, depending on whether you're projecting out or not. But I'm not clear when you're remembering. Does the center sometimes shift, or does the center stay the same.
P. I think when I'm remembering the center does sort of shift, and even, trying to explain this is very difficult, I think as I say, when I remember things I do tend to look back and see myself from that situation, as though looking like an outside observer somewhere, but yeah, I think for the most part if I'm in that experience (expanding, etc.) the center does stay where it is, but I think we've already gone over that.
I. The boundaries expand.
P. And I think if I'm, but it also changes in the sense that if I were in a place, if I'm feeling introverted, that's a very clear center, where you're right in the middle and your sort of self is still around you, but if I attention my focus outwards, it would be like the center is sort of, I guess the center is always in the same spot, but sort of the self is shifting back and forth. Like if I'm looking way way down at the end of a hallway or something, and you're thinking about being there, then although you're sort of aware of where you are, you're also aware of where you're going, and so that sense of self may be shifting back and forth between those two points. And it's all I think very related to vision, too, like the eyesight, because it's like you're drawing a line between where you're experiencing yourself and what you're seeing, and so that sense of self maybe is shifting back and forth and moving outward, but still more or less in a straight line, but then at the same time you do have an awareness of everything going on around you.
I. But you do retain the sense of center
P. Within me, within myself.
I. The sense of center remains
P. For the most part.
P. It's hard to say always or never, so.
I. Does it make a difference where your sense of I is located?
P. Right now I must say I'm more or less fairly comfortable here and so on, and I'm very much where I am. If I'm in a situation where I feel uncomfortable I may try and change. Like in the SUB today, lets say I was a little bit, I don't go into the SUB very often, it's very crowded, and I guess some people do like it, and I go into a mall or something like that, I try to avoid places like that if I can. But at the same time I spend a lot of time along Whyte Ave., I used to live on Whyte Ave., and so there

you're outside and I don't feel quite so, so claustrophobic. But that may also be because I've been there for a long time, and as for the SUB I don't go there very often, so I may feel less comfortable there. But even, it having just been a short time ago, I mean, I was in there maybe only ten minutes, but even looking back, my memory of that experience, it does, I mean while it was happening I was very much in myself but looking back, remembering the experience I think I tend to let's say looking at it from a different point of view. I see myself, I see the whole experience sort of as it were from the outside. But even that, just a short time ago, but at that time I think I was very much in myself.

I. When you were in the SUB were you resisting having your sense of I spread to everything around you.

P. I think so, I think so.

I. When are you aware of your sense of I.

P. I would say most of the time, but I don't know if that's, nearly all the time I think. But I do tend to daydream a little bit, and there, I wouldn't say I black out but I do sort of lose that sense of time, so that, I mean sometimes I'll get up in the morning, and like at eight o'clock in the morning, and I'll just be reading or puttering around, and all of a sudden it's noon, and I mean, I seem to be very aware of where I was at the time, but when I look back it's like those four hours, and I mean, obviously I was there, but so, in the moment for the most part I'm very aware of where I am, but sometimes looking back I'm not aware of where I was, if that makes sense.

I. Yeah, it does very much actually. Are you able to experience your sense of I whenever you want to? Let me go back. When you spend your time puttering around or daydreaming, you are aware of your sense of I as you're doing that? It's just that after that it's all kind off telescoped?

P. Yeah.

I. Are you able to experience your sense of I pretty well any time you want to.

P. I'd say yes to that.

I. Can you say more.

P. No, I don't think so.

I. Does it make a difference whether or not you experience a sense of I?

P. I think it's fairly important. I mean, I do spend an awful lot of trying to be, developing awareness of that. Three of the things I do a lot of, I mean, I think, I'm a chess player. So there when you're playing, I am very focused on the game, and I'm very aware of where I am, but I get very withdrawn, so I draw right in, so I'm very focused, and I have a very strong sense of awareness, but in a very very small space, like it's you and the game, and sometimes you're not even aware of the person you're playing with if it's a very intense game.

I. But you do have an awareness of your sense of I as you're playing.

P. But I'm but I'm very aware of, I also do a lot of different forms of meditation, and there again it's a very inward thing, where you're sitting, but at the same time you're very focused on who you are, but at the same time you're getting, you're expanding yourself, so that you're aware of where you are, but you're also very aware of everything around you. Not only in a physical sense but also in like the awareness of everything. You have to be very focused on how you are, but aware of everything

around you at the same time. And at another level I do martial arts, and so there you have to be very aware of yourself, but you also have to be aware of what's going on around you, you have to be focused on exactly what's happening, so it's just very different sense, that if you're completely aware of only yourself and the person you're with, there's a lot of people around you, and it's not like the chess game where there's not much danger in playing chess, but in this you have to be very focused on this space, and so you have to be focused on yourself, you have to be focused on the person you're practicing with and you have to maintain some awareness of what's going on around you.

I. What about right now. Would it make a difference right now if you had a sense of I or not?

P. Right now. I think so. Like it's always to some degree important, it never doesn't matter, it's less important than other times, but actually it always matters to some degree.

Specific questions

I. Does your experience of your sense of I relate in any way to your sense of who you are?.

P. Getting more complex aren't they. Does it relate to who I am. I think so. I probably worry too much how others, I don't know if I'm going off in a different direction, but I do spend too much time thinking about how other people, other people's perceptions of me.

I. That's not what I mean here. I mean your own inner sense of yourself as a person.

P. I'd still have to say, I think probably my sense of I, can I listen to the question again.

I. Does your experience of your sense of I relate in any way to your sense of who you are?.

P. I don't quite understand that question. I have difficulty with that concept.

I. Let's leave it for a bit. Maybe the next one as well. Would you say that your experience of your sense of I is related to how "whole" you feel as a person?

P. Let's go back to that one too.

I. Some people describe their sense of I as a reaching out, others, as a receptivity. Does either of these descriptions fit your experience of your sense of I right now?.

P. That sounds very familiar. I think that's a different way of saying what I was saying before, with yes, the receptive being very aware of what's going on around you, and, how was the other.

I. The other is a reaching out.

P. And there I say, when if I'm sort of looking out, I'm being, yes, I think that's what it is.

I. Yes. In fact the way you described it it's like they're both there at the same time. Life if you're looking at something at the end of the hall, there was a sense of reaching out perhaps and at the same time it was receptive as well. Am I putting words in your mouth.

P. No, no, I think that's all right.

I. Does your experience of your sense of I right now seem to be associated with thinking.

P. I don't think so, I don't think so. I don't think so , even if I'm thinking, I think I'm a very abstract thinker, and a lot of times it seems even though I'm very aware of what's going on or very aware of myself there isn't anything going on as far as intellectual thought goes. That's .?. what I said before, I think my obsession, I call it an obsession because I play almost every day, I play a lot of chess, and what I like about that is, that even though it requires a lot of thought, it's more abstract, there aren't any words, there aren't' any numbers, it's more intuitive, intuitive thought. I think my awareness of the I is more intuitive than intellectual. Yeah, I think my sense of I is more intuitive than intellectual.

I. It doesn't seem to be associated, it doesn't seem to be your sort of logical thinking.

P. No, it's more abstract, it's a bit more intuitive.

I. If I'm understanding you correctly, it seems to be more associated maybe with perception, with what you see and perceive. Is it always like that?

P. For the most part.

I. Does your experience of your sense of I right now seem to be associated with feeling?

P. Feeling in the sense of emotion, or feeling in the sense of physical or the five senses, or.

I. Not necessarily emotion. It's probably closer to what you label intuitive thinking, except it's not quite that either, because intuitive thinking tends to be very much a matter of happening in the head, whereas feeling tends to be more bodily, but I don't mean like my knee hurts. Does that help any.

P. In the sense that like it's visceral. Like if you're watching a movie, when you are sensing something up here (head) at the same time your stomach is getting. Is that what you mean when you're talking about feeling.

I. Sometimes yes, sometimes that's the way it comes out. The feeling in your stomach when something else is going on

P. Sometimes when I'm experiencing something, I will get these different bodily sensations, with like your stomach gets in knots, sometimes it's like this sort of heat sensation all over you, bodily will be tingling in the skin, it's sort of stemming from something you're interested in up here (head) but it's experienced in the whole body, it's not experienced totally up here in your head..

I. Okay. Would your sense of I be associated with those feelings at times, or does your sense of I remain associated with what's happening up here (head).

P. I think it's throughout the entire, once again I'll go back to the center, I think the center is somewhere up here, but it's hard to, I always imagine the center as being in the middle of something, maybe that's sort of the focal point, but I think the sense of I is throughout the entire body. As I say, usually you have that perception of being up here somewhere, because you focus on what your eyes are, but even I think when you close your eyes, then all of a sudden it's less definite that it's somewhere up here. It's still somewhere within your physical self, but it's not maybe, like as soon as you close your eyes, it's not quite so clearly defined as being up here anymore.

I. So it spreads more.

P. So I think the experience of the I is somewhere throughout your entire body, but if, it's a bit of a contradiction to say it's centered up here, but it's throughout your whole

body, (speaks indistinctly, but it seems to be something about the head not being the center of body).
I. I'd like to ask a little more. When you shut your eyes, do you think you still have a concentration in your head, that it's there more than in your body, or does it kind of shifts out of your head and is more in your body..
P. I think it almost shifts out of your head, and sometimes even goes out of your body if you want to go that far, no, it does stay in the body. It stays focused somewhere in the body, but it becomes a bit more dreamlike, or a bit more, it's hard to put into words. Diffuse?
I. And that could happen when you shut your eyes anywhere, anytime? Or does it happen when you shut your eyes when your also able to just kind of relax. Does it make a difference.
P. I think it's with, it can happen at any time. You were talking before about can you sort of change where your sense of I is, I think sometimes that's one way of doing it, is if you're in a situation where you're not feeling very comfortable and you want to be out of that situation, it's maybe it's a childlike response, but sometimes the easiest way of doing that is to simply to close your eyes, because all of a sudden everything around you is gone.
I. Okay.
Would you say that where you experience your sense of I is related to how you feel. For example, anger, happiness, sadness, the emotions. Does that affect how you experience your sense of I?
P. I would say yes. Once again I think it goes back to being where you want to be if your different emotions, different moods, are more suited to different different sort of where you want to be, if you're very, I'm still sticking with yes on that one, I'm just trying to put it into words.
I. Maybe I can help. I put two things together, maybe I can divide them. Would where you experience your sense of I change, depending on emotions. Like would it still be centered in your head, or would it move elsewhere, and then the how could be, you know, does it expand or contract.
P. I think it does shift with, like I said before, with the emotions, For me different emotions trigger different physical responses, if you're, sometimes when you feel sort of anger, it is like that's a very, it's almost a primitive something, sometimes your hair is almost standing on end.
I. Oh, it bristles.
P. Yeah, it bristles up and your skin is like it's on fire, and then of course if you're more aware of your body, I don't know if your I, if your center changes, but you are very much more aware of your entire body, because it's like your heart's pounding, your breathing changes, your, and I think that goes with all emotions, not even though the intense ones, the anger, fear, frustration, all those different things, those are the more intense one. If your happy, if you're sad, it's also there too, I think, but maybe not as intense. But I do think different emotions do trigger very strong physical responses, also, and so where your I may stay, your center may still stay up here, you are much more aware of your whole being, not just the center which is up here somewhere.

I. So in other words your sense of I might still stay here, but you also have a sense of I where you experience the emotions in your body, or would it be the I up here being aware of the bodily sensations. Do you see the distinction I am making.
P. I think, yeah, it may just be the I being more aware what's going on, it's the same analogy as the building, that if you're in the SUB, there's so many things going on that you're very aware of what's on the outside, whereas if you go into the same building and there's nothing there, you'd still be aware of the whole building but a little less, I don't know how to say it exactly, you're still very aware of what's going around you but there's less stimulation, so it's the same with the body, it's I'm still very aware of my hands and my feet and the body and everything, but it's less intense.
I. I'm awfully picky too. When your sense of I is centered in your head, and you're aware of your body and there's nothing very strong happening in your body, no strong feeling sensations, is your sense of I in your head under those conditions different from your sense of I in your head when you're' experiencing strong bodily sensations related to emotion?
P. I don't think so. I think it's about the same.
I. You ended up talking in two different ways. When I asked you about, is it associated with feeling, I think you suggested that you could experience your sense of I in your body at times, but that's different than when the bodily feelings are the result of strong emotions. Is it? Or isn't it. Am I confusing you. Because being associated with feeling doesn't have to be emotion necessarily, so I'm wondering if that differentiation is there for you.
P. I'm a little unclear on that one still
I. Okay. Because the impression I got was that there are times when you do experience your sense of I bodily. You do experience it in your body.
P. Right.
I. Then we've got that clear. But when you experience strong emotions, it's not necessarily a bodily experience of I that you have. It may be I here being aware of the bodily feelings that come with the emotions.
P. I guess I do follow that now. I think it would just be this being aware of everything more so than an actual shifting. I think it still stays up there I think.
I. You can come back to this if it doesn't seem right. Both can be perfectly true, they can exist together within one kind of experience.
I. Would you say that your experience of your sense of I right now is related to your feeling of personal agency, of being the source of your actions. Does it feel like I am involved in this conversations, I is not somewhere in the back watching.
P. I think I feel very strongly that the I is what's doing. In the here and now I think it's what's doing, but I think in the, lets' say going back before with the memories, it all of a sudden becomes like a third person, where when you remember, then this sort where you are now, you're perceiving from a different point. But I think that in the here and now, it's the I that's doing.
I. Perhaps then in what you were just saying, it's the I that's doing the remembering, when you're looking at yourself.
P. Right, right. Not only in remembering, but projecting into the future, where you're sort of imagining what will be coming ahead, so it's not just remembering, but at any

point where you're imagining something, it becomes that sort of third person. If I'm imagining something I'll be doing tomorrow, or in a short time, not too distant future, when I imagine it I don't imagine it from this, from sort of behind here, it's like I can see myself like a movie almost, that's the analogy, where I'll imagine something I'm going to be doing, and it will be perceived from the third person, where I won't be imagining being there, I'll be imagining being somewhere else observing where I'm going to be. Does that make sense.

I. I think so. It's like you as a third person are doing. Then it's the I that's doing the imagining.

P. Yeah, yeah.

I. Okay, that's clear. Would you say that your experience of your sense of I right now is related to your feeling of efficacy, of having some control? I'm interested in how that relates to the chess and the martial arts. Is it the sense of I that has the efficacy, the expertise.

P. I think so. On some level all those things do become intuitive, but it is still very much the I that's doing it. You may become, as you gain proficiency, you may actually make less of an effort to do it, but it's still you that's doing it. It maybe becomes very natural, like breathing or something, walking, you don't have to think too much, but it is still very much you that's doing the walking.

I. Yes, it's I walk.

P. These things are a bit more complex, but as they become more natural, you become less aware, not I would say less aware, but you just do them more naturally, and so it's not, but it is always the I that's doing it, it's not just like if you were a remote control, and the I is the tv.

I. Would you say that your experience of your sense of I is related to your sense of vitality and aliveness?

P. Vitality and aliveness. I think so. It seems to be going back to emotions, is that in the emotional sense, or

I. Energy.

P. I think, it's a bit of a tricky one too. Repeat it.

I. Okay. Would you say that your experience of your sense of I is related to your sense of vitality and aliveness?

P. I think so. I think that, to varying degrees, because you don't always feel so vital and alive, sometimes if you feel less so, like that's a tough one to answer. My energy seems to be in varying degrees, what I was saying before, what the sort of, some days where you just sort all of a sudden four hours have disappeared, you don't know what happened to it, that's not always so much a focus. Sometimes if you're feeling, sometimes when my energy is very low, you feel a bit dull, then all of a sudden your sense of awareness maybe it's lessened, whereas when you're feeling sort of peak energy levels, you're very much more aware of like, but I think the I is always there, you're just more or less aware of it.

I. Depending on the energy level?

P. Depending on the energy level.

I. If I get you right, what you're saying is that when you have a stronger sense of vitality and aliveness, you may have a stronger sense of I, and with less energy you

may have, your sense of I won't be as strong. For some people, it's the other way around, when they have strong sense of I they feel vital and alive, no sense of I, no energy. They're the converse.
Do you want to say more?
P. No I don't think so.
I. Would you say that where and how you experience your sense of I is related to what you are doing?
P. I'd say yes. I already dealt with that.
I. Would you say that where and how you experience your sense of I is related to whom you are with?
P. I would say yes. There again on different levels you relate to different people. Like for instance, my friend Doug, it's as though we're very intuitively aware of what each other is thinking or feeling. And so again it's sort of this line of who you are, this intuitive awareness of who you are I don't think becomes any less, but I think .?. your sense of awareness it's like it expands, and so all of a sudden that as I was saying before, where it may be getting bigger or smaller but that center always stays in one place, I think with different people, I think sometimes you make a strong connection, and it's like, you don't ever lose that sense of who you are, but it's like you're experiencing, you're experiencing yourself differently. And you may begin to experience the world around you in a different sense too, through maybe different sort of emotional responses or something, or it's like, when you're doing something with children, you're sense of I and the sense of where it is doesn't really change, but maybe it does change in some sense in that emotionally you take on....Maybe it's like I said before, where you sort of project your sense of I in and out. When you're in a place like a building for instance where you're projecting it out, and it's expanding but it's more or less within something inanimate. Whereas when you're expanding and it's sort of becoming aware of this other person, so all of a sudden that, I don't know if it's very, you're suddenly aware of something that's around you like the walls and the ceiling, but if you're suddenly aware very aware of something that isn't inanimate, but that is something very animate, very feeling too, when you're experiencing something you're not only experiencing in your own sense, but through another person almost. It's like your feeling, but it does depend very much on that person. You can't connect like that with everyone. Your sense of I and where it is doesn't really change, but your experience of the world around you does change. It's almost, to use the analogy, of seeing the world through someone else's eyes, if that's where you experience the I from, from back here through the eyes, if you're with someone else, you're really experiencing it through someone else's eyes.
I. Does how you experience your sense of I make a difference to your feelings of connectedness with other people? Does what your experience is at any given time, does that make a difference to how you connect.
P. I think yes, I think, I was touching on before, earlier, about the three different ways you perceive things, you're either very introverted, very extroverted or sort of somewhere in between [he didn't actually talk about that before], I think obviously if you're very introverted, or you're feeling very inward, your connection is going to be less strong, than if you're very outward. But in the same sense, I suppose if you're

very very outward, you may still just be, that feeling may be so strong that you're actually blocking out that person that you're, it's getting more and more ambiguous there.

I. Just a minute. If you're focusing very strongly outwards, you may not be able to connect because you're so focused over there.

P. Right. And if you're so inward you may not connect either, you have to be somewhere in between, in that third sense, where you're very inward and also very aware. I think that's where you'd connect. If you're very outward, you may be so aware of so many things going on you just can't take it all in and you just disconnect from that person.

I. Yeah, that's a nice description, actually. Is it always like that.

P. For the most part I think.

I. Do you have an awareness of your sense of I having changed over the years?

P. Yes, I think that may go back to that question earlier about who you are, how does that affect how you experience the I

I. Or are they related.

P. I don't know how I answered that question the first time, but looking at it from that perspective, I think I'm just getting, as I'm changing or getting older, I think I'm growing more and more aware of the world around me, or perceiving it differently, so I think, I've forgotten the question is what I think. How was it again?

I. Do you have an awareness of your sense of I having changed over the years?

P. I think it's always been somewhere up here.

I. Sorry to butt in, but I'll be typing. That's sort of on top of your head, but then it's inward behind your eyes. Is that what it is.

P. I think it's always been more or less up there.

I. Have you always had this sense of expanding and pulling it in as well?

P. I think so, yeah.

I. Do you remember that as a child as well? Do you remember as a child having a sense of I?

P. I would say yes. I think as a child my experience may have gone through those different, the amount of time I spent in those different sort of senses of being very outward or inward, or that sort of in between feeling, I think my experience was the same, but maybe more often or more or less often.

I. Like maybe more on the outside or more on the inside.

P. And there, you're experiencing for the first time, and so, I think your understanding of what you're perceiving may have changed, but the way you are feeling it, I don't think that changes so much.

I. Okay, let's go back to those questions in the middle. Does your experience of your sense of I relate in any way to your sense of who you are?. Does that mean something now?

P. I think this time I would say yes to that one. I think if you're to say that who you are is sort of, [gets confused]

I. Does your experience of your sense of I relate to your sense of who you are? Not as a self-concept, the way you think about it, but how you perceive yourself, experience yourself perhaps.

P. Say it one more time.
I. Does your experience of your sense of I relate to your sense of who you are? Do you see I and self as one and the same thing, or two different things.
P. I seem to have answered that once before in a yes, but I think I would have to say they are perhaps two separate entities, almost two parts of the same thing. That's the sense, that there are two. It's almost like, are you familiar with the yin yang symbol, there you have, it's very black and it's white, and even the white has a bit of the black and the black has a bit of the white, so they're really two separate things, but they can't exist without one another. And I think I'd use that to sum up that your sense of I, and your sense of who you are may be two very separate entities, but at the same time they are very much a part of the same thing, and neither can really exist without the other. So it's like if you lose your sense of self, all of a sudden your I doesn't have anything to attach itself to and all of a sudden it's gone too, but at the same time without that sense of I who you are just becomes very sort of empty, an empty shell of something, it's like a ghost or something.
P. Say it one last time.
I. Does your experience of your sense of I relate to your sense of who you are?
P. Yeah, I think just as I summed it up before, I think that because they are two very separate things but they are very much part of the same thing, and I think as who you are changes your sense of I will always change. And but at the same time, as your sense of I is always changing too, nothing ever really stays the same, your perception of who you are is going change and the way you may project yourself is going to change.
I. Sort of like I and who you are the two parts of the yin yang symbol..
P. Right, right.
I. Do you always experience it like that?
P. I'd say so.
I. Would you say that your experience of your sense of I is related to how "whole" you feel as a person?
P. I think once again that relates to just what I've said before, that without the sense of I the person doesn't really exist.

Cluster 4 Prototypical Protocol

I. In your own words and in as much detail as possible, please tell me about your experience of your sense of I right now.

P. I'm not sure I I've got what you mean. Can you say a little more about it.

I. Okay, maybe this will help. Sometimes, people seem able to locate where their sense of I resides. Can you tell where your sense of I is located? Where do you experience your sense of I right now?

P. All right. It feels to me like its more centered in my body (gestures to her chest). It seems more central. It's my body, and then that's where the rest of me would sort of flow out of.

I. You're sort of talking about the centre of your chest? I'm going to be typing these so I need to get it in words.

P. Yeah, yeah, like it's not in my head. It's not an intellectual kind of thing, which I would put in my head. It's more just a feeling, a kind of an, yeah, like an emotion, I guess. I just feel kind of, what's the word, kind of calm.

I. And that's where you experience it right now.

P. Uh-huh

I. And sort of what you experience right now. Can you say more?

P. I don't know, calm doesn't really cover the whole thing, but it is feels like, Oh I'm kind of nervous, but feels like, I don't know, tranquil. Just kind of all covering, like that would be the whole of me.

I. Do you want to add anything?

P. No.

I. Do you always experience your sense of I in the same place you do now?

P. No. I don't think so.

I. Where else do you experience it?

P. I think it changes, like, well, maybe if I'm making love with my husband it would go more lower. Probably otherwise it's mostly up here.

I. It isn't ever in your head.

P. No I don't think so. I think, like even if I'm doing school work, it's more, it wouldn't really be, I think that's more, just intelligence is in my head, and that isn't really I, that's just something I have.

I. Can you deliberately change where your sense of I is located, e.g., right now?.

P. Deliberately.

I. Yeah, like could you do that right now.

P. I don't think so. I could pretend to, but it wouldn't really move, you know. Like I could say it's down in my foot, but it's not really.

I. Does it make a difference to you where your sense of I is located?

P. It would make a difference. I wouldn't want it to be anywhere else, really. Like, I think if it were somewhere else, it has to be central to me, it has to be centered. If it were somewhere else, I think I'd be unbalanced, kind of. Like if it was in my head, then that would be too much focus on head kind of things, too much focus on academic things. I'd rather be more balanced as a person, so I think that's probably why it's more central. I wouldn't want it to be anywhere else. I probably work, like I don't really think about it, but I probably do work to keeping it centered I bit.

I. I wonder...
P. Well probably, because I don't like it when I start focusing too much, when I notice in my life or whatever, I'm really focusing on something in particular. I don't really like that.
I. When are you aware of your sense of I?
P. One of the times is probably when I'm really close to my husband, and we're really being loving I guess you could say. I'm probably really aware of it, and you just kind of feel, yeah, like aware. That's a good word.
I. The reason that I stopped a while ago and wanted to ask something and then went on to this, I was wondering you don't like it when you get too focused on other things, I wondered whether maybe sometimes you get really focused on other things and lose your sense of I. But your sense of I isn't something you have all the time?
P. Not like consciously I don't think. Like you just go on through your day and I don't think I always, like it would come out when you're confronted probably with something startling or with something quite different, or whatever, that's kind of emotional or whatever. Then I would probably become a bit more aware, but if I'm just going through the monotonous day or whatever, I don't think I always am.
I. It just kind of comes like at special times.
P. Yeah.
I. Would you be able to experience it whenever you want to.
P. Well, I did now. If I sat back and thought about it or focused on it I could, I imagine.
I. I asked, because for some people there are times they just can't.
P. Well, maybe, but if I think, Oh, I should stop and become more aware, then yeah, I probably could.
I. Experiencing a sense of I does not have the same meaning or significance for all people. Does it make any difference to you whether you experience a sense of I right now?
P. Yeah, actually it does, because I think it's important to understand yourself kind of or to know yourself, and that's part of it, to be able to feel a sense of yourself. And if you can't do that then you're not very connected to yourself in some way.
I. Does it make a difference at other times.
P. Yeah, it sort of true in general.
<u>Specific questions</u>.
I. Does your experience of your sense of I right now relate in any way to your sense of who you are?
P. Yeah. I think who I am and how I act and stuff probably comes out of my own sense of self, but I don't think it would go the other way, like I think I don't think who I am if you're talking like your self esteem or traits and stuff I don't think that would form, it doesn't seem that would impact so much my sense of self, but I think my sense of self would impact those things, like, yeah, I think they would.
I. When you say your sense of self does that mean the same thing to you as sense of I.
P. Yeah. yeah.
I. So if I've got you right, then your traits and so on don't form your sense of I, but your traits and so on emerge from your sense of I.

P. Or would be influenced by my sense of I.
I. Can you say how.
P. I think my sense of I, would probably like, I'm just trying to think like the times when I feel it, I feel really kind of whole, kind of like one whole, not just a conglomeration of all these different little things that people see in different settings and stuff. So maybe it's just more unifying. But I think, I don't I don't know if, I was going to say that I don't think would have a trait that didn't harmonize with my sense of I, but maybe I would, I'm not sure. Because there's things that I have or whatever that I would change, right, I think everybody has like, you know.
I. But you are accepting of them.
P. Yeah, I guess. Yeah, like I don't, I don't know why, perhaps I was raised that way, but yeah, that's true, it's not like I think I'm some other person when I do something.
I. Would you say that your experience of your sense of I is related to how "whole" you feel as a person?
P. Yeah.
I. Can you say more.
P. Well, just what I said, that my sense of I is probably what unifies me, in that way, when I'm more aware of it I feel more unified, more whole, than the times when I'm not aware of it.
I. Some people describe their sense of I as a reaching out, others, as a receptivity. Does either of these descriptions fit your experience of your sense of I right now?.
P. No, I think, not reaching out really, and not necessarily receiving things from other people either. I think it's more maybe within myself, more like reaching out and receiving, but it would all be within me, it wouldn't so much be with other people. If that makes any sense.
I. Okay. Let me check, that I've got it. In other words, if you're reaching out, it's like you're reaching out to other parts of yourself.
P. Yeah, it's a very selfish thing to me I guess. It's my self, and it's not, it would be influenced by other people, but it would only be influenced I think by people very important to me, in that way, like, and people that know me really well, and that's maybe the times when I feel like that, that I have more of a sense of myself. But it's more just within me, just a, I don't know, just a kind of feeling, I guess.
I. Does your experience of your sense of I right now seem to be associated with thinking.
P. No. It's not at all.
I. Is it always like that.
P. Yeah.
I. Does your experience of your sense of I right now seem to be associated with feeling?
P. More, definitely more with feeling than with thinking. But that's not to say thinking is not important to me. But yeah, it's important in a different way, I guess.
I. Let me see if I've got you right. Do you mean that your sense of I can be here (chest) and the thinking is going on up here (head)?
P. Yeah.
I. Does it feel like your thinking is going on up here?

P. Yeah.
I. Okay. Would you say that how you experience your sense of I is related to how you feel? For example if you are feeling angry or frustrated or happy?
P. I think so. I don't know if all those emotions affect it, but I think certain emotions would. Like sadness would or has, and being very happy also. A big one when I really feel it is when I'm very content, and just very very relaxed, and content.
I. How does feeling sadness change the experience?
P. Well it gives it that kind of different color, like a different tone, you can say. Like it would be I guess a bit more serious, or melancholy or something, or a different kind of color too, but not really changed, the sense of I, and the same with being happy. It would just be more joyous, I guess.
I. And when you are angry.
P. I think when I'm very angry I don't have a sense of myself, of my sense of I very well. I'm just angry. I'd have to put the anger aside, like I don't think I could experience it otherwise.
I. Would you say that your experience of your sense of I right now is related to your feeling of personal agency, of being the source of your actions?
P. Hm. I think personal agency is important to me, but is it associated with my sense of I?
I. Like, as we sit here and talk does it feel like it's your I that's involved in the conversation?
P. I don't know. Maybe not really prominently, but just kind of in the background. Sort of like guiding, maybe, what you do.
I. Is that related to the reaching out?
P. Yeah, it's more personal, just sort of limited to me, I guess. It's not really going to go out and be assertive or something, that you associate with having your own strength I guess.
I. Would you say that your experience of your sense of I right now is related to your feeling of efficacy, of having some control?
P. Yeah, I guess I would more strongly to that, like it would be related to having control over my life, I would say, but not over other people's lives, just over myself and what I do. And I suppose if that means going out and interacting with other people or whatever, it would be there, but probably it would be more strong in decisions I make abut what I'm going to do, like if I'm going to go to school, those kinds of things.
I. That relates to the efficacy too then?
P. But it's just my own life, I would think.
I. Would you say that your experience of your sense of I is related to your sense of vitality and aliveness?
P. I would say yes to aliveness, but not to vitality. Like depends how you define it, I think but it's related to my sense of being, like being just a being, a thing, not a thing but a being on earth. But it's not necessarily related to how much energy or vitality I have I don't think.
I. In other words your sense of I could be the same whether you have high energy or low energy? Your sense of I wouldn't change on that account.

P. Yeah. Yeah.
I. Would you say that how you experience your sense of I is related to what you are doing?
P. Yeah. Yeah, I would.
I. Can you say more.
P. Well, I guess just that I more strongly experience it when I'm with people who really know me, and I guess really know me, I mean like really know me, like probably my husband, and that's probably about it. Like I wouldn't even say my parents would know me enough to bring it out more than I would myself anyway.
I. Would you say that how you experience your sense of I is related to whom you are with?
P. I guess I answered that one.
I. Would it make a difference to how you experience your sense of I if you are running, or typing a paper, or
P. I think it would come out more strongly without me consciously bringing it out, it would come out more strongly when I'm doing more feeling things, rather, it wouldn't really just jump out when I'm typing a paper, unless I was typing about it and then you're thinking about it. But or it would come out more, another time it comes out is when I'm in Nature. Then I can feel it actually really strongly at certain times. So it's more physical things I guess that bring it out, it's more natural things, like just what people do, it's not all the technological kind of things, but it's more like if I'm standing on a hill looking at some trees or something, then I would experience it too. When I'm skiing too.
I. What about during day to day events, when you're just doing things?
P. I guess it's when you stand back and just let other things go that aren't important.
I. Some people can make you feel a stronger sense of I, e.g., your husband. When not experiencing a sense of I, can you connect with people? Does how you experience your sense of I make a difference to your feelings of connectedness with other people?
P. Like when I'm feeling, my sense of I, I do feel very connected. But when you said it the other way, I don't have to feel it to feel connected to someone. It's just that, like I'm lying very content and I feel my sense of self, and I will very connected t my husband, but I feel like I understand what people are telling me, yeah I connect with them regardless, otherwise I'd never connect with anybody, yeah, I don't have to be also aware of my sense of I at that time.
I. Would you say that how you experience your sense of I has changed over the years?
P. Uh-huh. I think it's probably gotten fuller, or, yeah, or deeper, but I don't think I would say that it was this and then all of a sudden it switched. Like I wouldn't say that but I would say it has probably grown or developed or whatever. But the basic sense is probably the same now as it was before.